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# Some Correlates of Religious, Ethical, and Cultural Values of Parochial and Public School Children

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**Some Correlates of Religious, Ethical, and Cultural Values  
Of Parochial and Public School Children**

**Bernard Rechlicz**

**A Dissertation Submitted to the Faculty of the Graduate School  
Of Loyola University in Partial Fulfillment of  
The Requirements for the Degree of  
Master of Arts**

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## LIFE

Bernard Rechlicz was born on April 20, 1935 in Calumet City, Illinois. He attended St. Victor elementary school and in 1949 graduated. He, then, entered Our Lady of the Lake Minor Seminary, Syracuse, Indiana and in 1956 graduated. In the Autumn of 1956 he entered Mount Saint Mary's Major Seminary, Norwood, Ohio and in 1961 received a Bachelor of Arts degree. Since his reception of the Bachelor of Arts degree, he has been teaching in the parochial school system of the Archdiocese of Chicago and has been a student at Loyola University.

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## CHAPTER I

### THEORETICAL FRAMEWORK

Religious groups have taken different positions regarding the value of a parochial education. The International Council of Religious Education, which represents forty Protestant denominations, asserts that a parochial education is undesirable because it fosters divisiveness in our society. The Council feels that the religious education of youth could be adequately achieved if the public school transmits the factual knowledge about religion, character, and citizenship, while the home and church transmit a thorough religious education.<sup>1</sup>

Another approach to the question is presented by the Catholic Church. Pope Pius XI held as a principle that "the school serves a complementary educational position to the family and the Church."<sup>2</sup> Hence, it must teach religion. According to the Pope's mind designated times for religious classes are not enough; but he felt that all subjects must be "permeated with Christian piety."<sup>3</sup> Hence, the parochial school attempts to integrate religion and education in a supernatural atmosphere of prayer, religious

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<sup>1</sup>D. Campbell Wyckoff, "The Protestant Day School," Society and School: Special Issue on Religion, LXXXII (October, 1955), pp. 98-99; cf. Robert C. Hartnett, "The Right to Educate," Democracy and Religious Education: A Symposium, ed. Robert C. Hartnett (New York: America Press, 1949), pp. 43-44.

<sup>2</sup>Pius XI, "Christian Education of Youth," Five Great Encyclicals (New York: Paulist Press, 1939), pp. 59-60.

<sup>3</sup>Ibid., p. 60.

teachers, religious objects, religious ritual, etc. in order to motivate to culturally and religiously acceptable behavior.<sup>4</sup> Others hold views which diverge from these: Some Catholics hold that parochial schools are unnecessary, while some Protestant groups hold that parochial schools are necessary and maintain some of their own--Christian Reformed, Missouri Synod Lutherans, Seventh Day Adventists, Mormons, and certain Baptist and Protestant Episcopal groups.<sup>5</sup>

In view of these differences an investigation of public and parochial school children for possible variations in values and behavior is necessary. The purpose of this study is to investigate the possible existence of similarities and differences in religious, ethical, and cultural values of publicly and parochially educated seventh and eighth grade caucasoid children living in the same geographical area.

The concern of religious education is to mold and influence those forces which direct human behavior. Therefore, the comparison proposed in this study must be approached through a study of values. According to Woodruff values appear to have an important, if not the central position, in the direction of human behavior.<sup>6</sup> A great deal of vagueness and disagreement has

<sup>4</sup>Joseph H. Fichter, Parochial School (Indiana: University of Notre Dame, 1958), p. 78.

<sup>5</sup>Wyckoff, Society and School: Special Issue on Religion, pp. 99-101.

<sup>6</sup>Asahel D. Woodruff, "A Study of Directive Factors in Individual Behavior" (Unpublished Ph.D. dissertation, Dept. of Education, University of Chicago, pp. 5, 158.

appeared in the various social sciences over the exact nature of values. Values have been taken to mean everything from attitudes to affect-laden customs. Clyde Kluckhohn, with some precision and clarity, has defined a value as a "conception, explicit or implicit, of an individual or group, of the desirable which influences the selection of available modes, means and ends of action."<sup>7</sup> This definition will be followed in the study. A value differs from an attitude in that an attitude is a "readiness to act in a certain way."<sup>8</sup>

According to Sorokin<sup>9</sup> and Woodruff<sup>10</sup> a person's values develop and are processed by the social groups with which he interacts and by his whole past experience. An investigation of the literature and empirical studies on the formation of human values has supported them. No extensive empirical research has been done in the area of religious and ethical values, especially of grade school children.<sup>11</sup> This seems to be a reflection of the whole

<sup>7</sup>For a full explanation of the definition consult Clyde Kluckhohn, "Values and Value-Orientations in the Theory of Action: An Exploration in Definition and Classification," Toward a General Theory of Action, ed. Talcott Parsons and Edward Shils (Cambridge Mass; Harvard University Press, 1951), pp. 388-405.

<sup>8</sup>Joseph H. Fichter, Sociology (Illinois: University of Chicago Press 1957), p. 185.

<sup>9</sup>Asahel D. Woodruff, "Personal Values and the Direction of Behavior," School Review, L (1942), 33; cf. Woodruff, "A Study of Directive Factors in Individual Behavior," p. 14.

<sup>10</sup>Pitrim A. Sorokin, Society Culture and Personality (New York: Harper and Brothers, 1947), p. 342.

<sup>11</sup>Cf. Sister Mary Theresita Polczynsk, S.S.J., "A Comparative Cross-Cultural Study of Values in Chicago and Lime Children by Social Class" (Unpublished Ph.D. dissertation, Dept. of Sociology, Loyola University Chicago, 1963), p. 16.

state of religious sociology today.<sup>12</sup> The studies on religious and ethical values which have been done have primarily centered on high school and college students. However, the literature and studies that have been written have indicated that such factors as the agencies of socialization, social class, ethnic background, religion, and school attended play very important roles in the formation of values in children.<sup>13</sup> Within each of these areas value variations occur.

Probably the most significant agency of socialization within a culture for producing value variations is the family. It is through the family that the child and the young adolescent become socialized and develop socially acceptable patterns of behavior. The family does not merely socialize the child to a culture in general but to a culture as it participates in it and as it interprets it. The family "acts as a buffer as a sort of porous barrier that permits some but not all aspects of the broader culture to come through and act upon the child."<sup>14</sup> Thus, the family socializes in the context of its particular social class, ethnic background occupational and educational level, and religious background.

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<sup>12</sup>Charles Y. Glock, "The Sociology of Religion," Sociology Today, ed. Robert K. Merton, Leonard Broom, and Leonard S. Cottrell, Jr. (New York: Basic Books, Inc., 1959), p. 175.

<sup>13</sup>Cf. Alexander Schneiders, The Psychology of Adolescents (Milwaukee: Bruce, 1951), p. 365; Louis P. Thorpe and Allen M. Schmueller, Personality: An Interdisciplinary Approach (New York: D. Van Nostrand Co. 1958), p. 105.

<sup>14</sup>Melford E. Spiro, "Culture and Personality: The Natural History of a False Dichotomy," Readings in Child Development, ed. William E. Martin and Cilia B. Stendler (New York: Harcourt, 1954), p. 135; cf. David P. Ausubel, Theory and Problems of Child Development (New York: Grune and Stratton, Inc., 1957), p. 365.

The position a family occupies in the social class system determines what segments of the general culture are transmitted to the child. According to Reissman each social class level shares to some degree a common set of "economic life chances, educational opportunities, and control over the positions of power."<sup>15</sup> Reissman maintains that these differences give rise to diverse value systems by which each of the social classes is characterized.<sup>16</sup> Even before Reissman Allison Davis concluded, from his studies of Southern White and Negro children, that the class factor is so extensive that it influences everything from the way a child eats, to the control of playmates, educational and occupational goals, even to the child's concepts of right and wrong.<sup>17</sup>

Kahl<sup>18</sup> in The American Class Structure summarized the findings of the small town studies and suggested some major values that might be expected at various class levels. Following Hollingshead's stratification of Elmtown, Kahl stratified American society into five levels. Class one, or the upper class, maintains many of the values of class two and three and has developed a value system of "conservativism." This conservatism revolves around maintaining social position and the behavior which achieved

<sup>15</sup> Leonard Reissman, Class in American Society (Glencoe, Ill.: Free Press, 1959), p. 174; cf. Richard Centers, The Psychology of Social Class: A Study of Class Consciousness (New Jersey: Princeton University Press, 1949), pp. 28-29.

<sup>16</sup> Reissman, Class in American Society, p. 176.

<sup>17</sup> Allison Davis "American Status Systems and the Socialization of the Child," American Sociological Review, VI (1941), 352.

<sup>18</sup> Joseph A. Kahl, The American Class Structure (New York: Reinhart and Co., 1954), pp. 192-201.

this position. Lineage, family solidarity, and tradition are all a part of the value system.

Class two, or the upper-middle class, has the "career" and success as central values, around which the whole of family life revolves. It is through the career and success that social position is achieved and maintained. Other major values of class two are competition, individual achievement, self discipline, and suppression of violent behavior. The occupational and educational composition of this group tends to be high: college graduates of professional, managerial, business, and technical positions.

Class three, or the lower-middle class, supports many of the values of class two, but its primary value is "respectability." Those who belong to class three attempt to demonstrate their respectability through their styles of life and occupations. They are primarily high school graduates with a few having some college or technical training. Occupationally, they are mainly white collar--semi-professional, semi-managerial, small businessmen--although there are some blue collar foremen and skilled craftsmen.

Class four--the upper-lower class--keep their aspirations low in line with their opportunities. Their central value is "getting along." This group is mainly composed of semi-skilled factory operatives who have not completed high school. Consumer commodities are their chief signs of getting ahead.

Class five, or the lower-lower class, is characterized by "apathy." They are resigned to a life of defeat and frustration because of their lack of opportunity and skill. Self-discipline and hard work are meaningless in their environment. Their educational and occupational achievement is low:

most of them have an eighth grade education or less and are unskilled laborers when employed.

According to Kahl religious and moral behavior are positively related to social class except that religious and moral behavior reach a peak in the upper-middle class, decrease somewhat in the upper class, and proportionately decrease through the lower classes. Studies tend to confirm this. Dimock, in a study of adolescents between the ages of 12-16, found a positive relationship between socio-economic status and ideas about God, Christ, prayer, the church, and life's purpose.<sup>19</sup> Hollingshead<sup>20</sup> and Centers<sup>21</sup> found that religious participation increased with social class. Havighurst and Taba, in a study conducted with sixteen-year-old high school students, found that honesty, loyalty, responsibility, and moral courage were directly related to social class.<sup>22</sup> However, these findings were subjectively determined and, according to Havighurst and Taba, had a low correlation with objective measures of the same phenomena. Therefore, the value of these findings must be minimized. Kinsey, in his study of male sexual behavior, found that sexual behavior was related to social class.

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<sup>19</sup>Hedley S. Dimock, "Some New Light on Adolescent Religion," Religious Education, XXX-XXXI (1935-1936), 273-279.

<sup>20</sup>August B. Hollingshead, Elmtown's Youth (New York: Whitney and Sons, 1961), pp. 83-120, 441.

<sup>21</sup>Centers, The Psychology of Social Class: A Study of Class Consciousness, p. 145.

<sup>22</sup>Robert J. Havighurst and Hilda Taba, Adolescent Character and Personality (New York: Wiley and Sons, 1949), p. 180.

The upper classes, because of a higher value placed on virginity, restricted sexual behavior more than the lower classes.<sup>23</sup> In line with this Hollingshead, in his Elmtown study, found a much earlier sexual activity on the part of the lower classes.<sup>24</sup>

Along with social class another major determinant of children's values is ethnic background. In this study ethnic background will be taken more generally, than Montagu has defined it, to mean nationality.<sup>25</sup> The literature on ethnic groups, although not very empirical, is highly suggestive of variations in values of ethnic groups.

According to Park and Miller each immigrant group has "a more or less marked character."<sup>26</sup> Every race and nationality due to a different set of past experiences--the influence of differing events, schools of thought, and bodies of doctrine--have developed values and attitudes which, though in many respects more or less similar, are different.<sup>27</sup> This, then, accounts for the fact that different races and nationalities "attach values to different things, and different values to the same thing."<sup>28</sup> For example: Jews have strongly valued the acquisition of knowledge,<sup>29</sup>

<sup>23</sup> Alfred C. Kinsey, William B. Pomeroy, and Clyde E. Martin, "Social Level and Sexual Outlet," Class, Status, and Power, pp. 300-308.

<sup>24</sup> Hollingshead, Elmtown's Youth, pp. 300-308.

<sup>25</sup> Sister Frances Jerome Woods, C.D.P., Cultural Values of American Ethnic Groups (New York: Harper & Brothers, 1956), p. 11.

<sup>26</sup> Robert E. Park and Herbert A. Miller, Old World Traits Transplanted (New York: Harper & Brothers, 1921), p. 81.

<sup>27</sup> Ibid., pp. 267-269. <sup>28</sup> Ibid., p. 3. <sup>29</sup> Ibid., p. 6-7.



while Italians have been known to punish it.<sup>30</sup> The Polish are known to be family centered<sup>31</sup> but not to the extent of the Italians.<sup>32</sup> Occupationally, Italians have been oriented more toward small business,<sup>33</sup> while the Irish have been more politically oriented.<sup>34</sup>

Religious and moral practices of ethnic groups are influenced by past experiences and vary with these experiences even with the same religion.<sup>35</sup> Sources are not very specific about the religious practices of ethnic groups. However, in general, the Polish and Irish, because of their strong religion centered backgrounds from their native countries, have oriented both their religious and social lives around the Catholic Church.<sup>36</sup> The Italians, though Catholic, have had a weak religious background from their native country and have been weak in their religious practices.<sup>37</sup> Now, however,

<sup>30</sup> Nathan Glazer and Daniel Patrick Moynihan, Beyond the Melting Pot (Cambridge, Mass.: Harvard University Press, 1963), p. 199.

<sup>31</sup> Arthur Evans Wood, Hamtramck Then and Now (New York: Bookman Associates), p. 206.

<sup>32</sup> Caroline F. Ware, Greenwich Village: 1920-1930 (Boston: Houghton Mifflin Company, 1935), p. 172.

<sup>33</sup> Glazer and Moynihan, Beyond the Melting Pot, pp. 206-207.

<sup>34</sup> Ibid., pp. 223-229.

<sup>35</sup> Woods, Cultural Values of American Ethnic Groups, p. 49; Willard Johnson, "Religion and Minority Peoples," One America, ed. Francis J. Brown and Joseph S. Roucek (3d ed.; Prentice-Hall, Inc., 1952), p. 525; William Carson Smith, Americans in the Making (New York: Appleton-Century Co. Inc., 1939), p. 265.

<sup>36</sup> Wood, Hamtramck Then and Now, pp. 34-36; Rev. Joseph V. Swastek, "Polish Americans," One America, p. 147; Glazer and Moynihan, Beyond the Melting Pot, pp. 230-276; Ware, Greenwich Village, p. 304-310; 215-216.

<sup>37</sup> Glazer and Moynihan, Beyond the Melting Pot, pp. 202-205; Ware, Greenwich Village, p. 311.

there is evidence that the suburban middle class Italians have begun to practice their religion more faithfully.<sup>38</sup>

The extent and ethnic group has assimilated determines the degree of persistence of ethnic values. Social scientists are not agreed on a definition of assimilation. This is probably true because the various social sciences have approached assimilation from their own frames of reference without seeking consistency.<sup>39</sup>

The present study along with Borrie,<sup>40</sup> Marden and Meyer,<sup>41</sup> and Davie<sup>42</sup> defines assimilation as a (slow) process of integration or blending that takes place between a dominant and minority culture.

Social scientists have suggested some guides for studying assimilation, e.g., adherence to ethnic customs, use of ethnic language, existence of ethnic associations, the extent of residential segregation, the degree of out-group marriage, the length of immigrant residency in the host country. Three of these indexes have been adopted in this study: the degree of residential segregation, the degree of out-group marriage, and the length of

<sup>38</sup> Glazer and Moynihan, Beyond the Melting Pot., p. 203.

<sup>39</sup> Stanley Lieberson, Ethnic Patterns in American Cities (New York: Free Press, 1963), p. 7.

<sup>40</sup> W. D. Borrie, The Cultural Integration of Immigrants (Paris, France: Unesco, 1959), p. 94.

<sup>41</sup> Charles F. Marden and Gladys Meyer, Minorities in American Society (2d ed.; New York: America Book Co., 1962), p. 427.

<sup>42</sup> Maurice R. Davie, World Immigration (New York: Macmillan Co., 1949), p. 499.

immigrant residency in the host country. Lieberman found by an analysis of the U. S. Census data between the years 1919-1920 and 1930-1950 that the lack of assimilation was strongly suggested by the degree of residential segregation of an ethnic group. In further support of this finding Lieberman found a positive correlation between residential segregation and the ability to speak English, acquisition of citizenship, out-group marriage, and upward mobility.

The percentage of out-group marriage is another guide to assimilation. Young suggests that, when people of different cultural backgrounds marry, family life and the children are affected in such a way that the interaction of cultures begets new ideas, attitudes, and habits.<sup>43</sup> Neiva and Diegues, in support of this position, attribute the massive cultural assimilation that took place in Brazil before World War I to out-group marriage.<sup>44</sup>

Marden and Meyer,<sup>45</sup> Walter,<sup>46</sup> and others suggest that time is an important factor in assimilation. In general, with increased length of residency in the host country ethnic groups tend to residentially desegregate, contract out-group marriages, lose the use of ethnic language etc.

<sup>43</sup> Kimball Young, Sociology (New York: America Book Co., 1942), p. 870; cf. Paul A. F. Walter, Race and Cultural Relations (New York: McGraw-Hill Book Co., 1952), p. 52; Davie, World Immigration, p. 556.

<sup>44</sup> A. H. Neiva and M. Diegues, "The Cultural Assimilation of Immigrants in Brazil," The Cultural Integration of Immigrants (Paris, France: Unesco, 1959), p. 185.

<sup>45</sup> Marden and Meyer, Beyond the Melting Pot, p. 464.

<sup>46</sup> Walter, Race and Cultural Relations, p. 54.

Lieberson, in support of this position, found that recency of arrival was related to residential segregation.<sup>47</sup>

The school is closely allied with the family in the transmission of values.<sup>48</sup> The schools in America, both public and parochial, are mainly middle class oriented. According to Allison Davis ninety-five per cent of the teachers in New England, the Midwest, and the deep South are middle class.<sup>49</sup> Whether the school is successfully able to transmit middle class values depends to a great degree on the attitudes and orientations the child has developed in the family. These two agencies either reinforce or counteract each other or both.<sup>50</sup> Studies such as Hollingshead's Elmtown's Youth, Havighurst and Taba's Adolescent Character and Personality, and Warner's Yankee City indicate that middle class parents are more likely to reinforce middle class values than lower class parents. Studies suggest that individuals who aspire to be upwardly mobile support the values of their

<sup>47</sup> Lieberson, Ethnic Patterns in American Cities, p. 48.

<sup>48</sup> Fredrick Elkin, The Child and Society (New York: Random House, 1960), p. 57.

<sup>49</sup> Allison Davis, Social-Class Influences on Learning (Cambridge, Mass.: Harvard University Press, 1948), pp. 88-100; cf. Wilbur B. Brookover, A Sociology of Education (New York: America Book Co., 1955), p. 355; cf. Elkin, The Child and Society, p. 60.

<sup>50</sup> Elkin, The Child and Society, p. 57.

reference group.<sup>51</sup> This explains in part lower class individuals who support middle class values.

The question now is whether the value systems of parochially and publicly education children differ. Obviously theological differences<sup>52</sup> exist between the two school systems since Protestants predominate in the public school and Catholics in the parochial school. Behavioral patterns and norms of conduct also are expected to vary between school systems. The parochial school children may have more favorable behavior patterns and norms of conduct since the parochial school possesses religious sanctions to desired behavior besides cultural sanctions.<sup>53</sup> Fichter investigated this supposition. He administered the "California Test of Personality" to the sixth, seventh, and eighth grades of one parochial and public school of South Bend, Indiana. In general, he found that the parochial school children had more favorable attitudes about concrete social problems--foreign aid, race relations, and voting. He found no differences between the two groups in values of honesty, gratitude, and obedience. Fichter attributed

<sup>51</sup> Cf. Ivan D. Steiner, "Some Social Values Associated with Objectively and Subjectively Defined Social Class Membership," Social Forces, XXXI (1953), 327-332; Robert K. Merton and Alice S. Kit, "Reference Group Theory and Social Mobility," Class, Status and Power, pp. 403-410.

<sup>52</sup> David O. Moberg, The Church as a Social Institution: The Sociology of American Religion (New Jersey: Prentice-Hall Inc., 1962), p. 51; Robin Williams, American Society (New York: Alfred A. Knopf Inc., 1963), p. 354.

<sup>53</sup> Fichter, Parochial School, p. 109.

this to the common cultural background of the two groups.<sup>54</sup>

Lenski<sup>55</sup> sampled the Detroit adult population on the place of religious institutions in contemporary social life and their influence on other social institutions. Among his many findings Lenski discovered that parochially educated Catholics attended Mass more regularly and were more doctrinally orthodox than non-parochially educated Catholics. Parochially educated Catholics tended to believe more often than non-parochially educated Catholics that the Catholic Church is the only true church; favor less birth control and divorce; value obedience over intellectual autonomy; and favor the limitation of marriage and friends to Catholics. He found no difference between the two groups on residential integration of Negroes. Lenski also found that parochially educated Catholics had a less positive attitude toward work than Protestants and Jews, even though they had equal job and income aspirations. Lenski believes that Catholics are at a disadvantage in the quest for upward mobility because of the historical emphasis of the Catholic Church on the kinship group, large families, and the de-emphasis of intellectual autonomy.

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<sup>54</sup> Fichter, Parochial School, p. 112.

<sup>55</sup> Gerhard Lenski, The Religious Factor (New York: Doubleday and Co., 1963), pp. 271-345.

Sister Mary Leander<sup>56</sup> retested certain areas covered by Lenski's Religious Factor with a sample of Catholic parochial and public high school sophomores. Her findings about divorce and obedience confirmed Lenski's. However, the finding that middle class parochially educated Catholics favored integration more than middle class publicly educated Catholics diverged from Lenski but confirmed Fichter. The same variation was not found in the working class.

Nelson<sup>57</sup> found that students attending parochially conducted colleges--Adventist, United Brethren, and Catholic--had more favorable values about the Church, the reality of God, the influence of God over human conduct, and Sunday observance than students attending state operated colleges.

Woodruff,<sup>58</sup> in an attempt to discover the more functional and effective values of young people when grouped according to religion, found that students attending three religious colleges--a Jewish theological college, a Mormon college, and an Adventist college--valued religion more highly than students of different denominations--Catholic, Christian Science, Episcopalian, and Methodist--attending state colleges.

<sup>56</sup>Sister Mary Leander, "A Descriptive Analysis and Comparison of Some Catholic Sophomores with Different Types of Education" (Unpublished Master's dissertation, Dept. of Sociology, Loyola University Chicago, 1963), pp. 69-83.

<sup>57</sup>Erland Nelson, "Students Attitudes toward Religion." Genetic Psychology Monographs, XXII (1948), 325-423.

<sup>58</sup>Asahel D. Woodruff, "Personal Values and Religious Backgrounds," Journal of Social Psychology, XXI-XXII (1945), 141-147.

Other studies by Ross,<sup>59</sup> Reemers and Radler,<sup>60</sup> and Woodruff,<sup>61</sup> although only controlled for religious affiliation, suggest findings in line with the above.

Beyond the above mentioned differences, there is present among the various religious denominations of America a set of shared values which are based on their common Judeo-Christian tradition.<sup>62</sup> Studies conducted by Dierenfield, Fichter, and Havighurst and Taba have supported the existence of such values.

Dierenfield<sup>63</sup> surveyed a sample of all the public schools in the United States to determine the religious and ethical values that they were attempting to transmit. He found that over seventy-five per cent of the schools claimed to teach the religious values of love, faith, and reverence for a supreme being and the ethical values of honesty, courage, loyalty, and responsibility. Fichter<sup>64</sup> in the Parochial School attributed the lack of differences between the parochial and public school children in values of honesty, gratitude, and obedience to their common cultural background.

<sup>59</sup> Murry Ross, Religious Beliefs of Youths (New York: Association Press, 1950), p. 150.

<sup>60</sup> H. H. Reemers and D. H. Radler, American Teenager (New York: Bobbs-Merrill Co., 1957), pp. 170-175; 220-221.

<sup>61</sup> Asahel D. Woodruff, "Students' Verbalized Values," Religious Education, (1943), 321-324.

<sup>62</sup> Williams, American Society, p. 329.

<sup>63</sup> R. B. Dierenfield, "The Extent of Religious Influence in American Public Schools," Religious Education, LVI (1961), pp. 173-179.

<sup>64</sup> Fichter, Parochial School, p. 112.



The findings of Havighurst and Taba in the Adolescent Character and Personality also suggest a common cultural background. The same reason can be given for the favorable attitudes about the church and prayer which Reemers and Radler found among the American teenagers.<sup>65</sup>

In summary, social class is a strong influence on all phases of life, including religious life. Sources suggest that the extent an ethnic group has assimilated determines the degree of persistence of ethnic values. Evidence suggests that a parochial school education more than a public school education is related to more favorable religious values. Because of a common cultural background--Judeo-Christian--, little difference in ethical values was reported by studies between various religious groups and between parochially and publicly educated children.

It should be noted that the above studies on religious and ethical values are weak on three points. With the exception of Lenski and Leander, no controls were introduced for social background. Secondly, excepting Lenski and Fichter, the studies lack depth. Thirdly, with the exception of Fichter, the children of elementary school age were neglected.

The above research suggests certain hypotheses about the religious, ethical, and cultural values of adolescents. It is hypothesized that, in general, the values of seventh and eighth grade young adolescents differ more by social class and ethnic background than by religion and school attended.

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<sup>65</sup> Reemers and Radler, American Teenager, p. 172-174.

More particularly, those values developed in a religious context, such as ideas about the church, God, and prayer, vary more by religion and school attended than by social background. Values more closely related to commonly accepted ethical values of the general culture, such as ideas about honesty, truthfulness, friendliness, and kindness, vary more by social background, than school attended. Lastly, those values related to cultural values, such as occupational and educational aspirations, rather than religious or ethical values, vary more by social background than by school attended.

Studies have indicated that two other variables have an important relationship to the values of children: maturity level, as indicated by age, and sex. The studies of Gesell, Ilg, and Ames<sup>66</sup> have indicated that the progression of intellectual and behavioral changes in children increase with age. These changes have been shown to be extensive from year to year.

In their studies of the age group between 11-14, Gesell and his associates found that the judgments of eleven-year-old children are relatively concrete and their moral judgments largely based on emotion. At twelve children are more capable of abstract thinking and independent behavior.

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Arnold Gesell, Frances L. Ilg, and Louise Bates Ames, Youth: The Years from Ten to Sixteen (New York: Harper and Brothers, 1956), pp. 66-175; cf. Raymond G. Kulhen and Martha Arnold, "Age Differences in Religious Beliefs and Problems of Adolescents," Journal of Genetic Psychology, LXV (1944), 291-300; Richard V. Mc Cann, "Deveolpmental Factors in the Growth of a Mature Faith," Religious Education, L (May-June, 1955), 147-155; Urban Nagle, An Empirical Study of the Deveolpment of Religious Thinking in Boys: From Twelve to Sixteen-Years-Old (Washington, D.C.: Catholic University of America Press Inc., 1934).

Their moral judgments are determined more by a weighing process. At thirteen children are occupied with a process of self-appraisal. Their increasing intellectual maturity is reflected by their higher degree of organization, sustained concentration, and ability to analyze things for themselves. Their moral decisions are based more on morality in general and the way it relates them to others. Fourteen-year-old children, after the period of self-appraisal at thirteen, have a more fully integrated personality. They show better orientation between themselves and their interpersonal environment. Their thinking is more logical, realistic, independent, and capable of self-appraisal. Their characters show interesting signs of idealism and concern for social values, e.g., better minority group relations.

Psychologists have shown that sex plays a significant role in the values of children. From the very earliest days males and females are dressed differently, taught to behave differently, and engage in different play activities. Males are given greater freedom, while females are kept more sheltered and dependent.<sup>67</sup> Males are permitted to use rougher language and have rougher manners, while females must be more refined.<sup>68</sup>

Females were found to have lower occupational aspirations than males, along the lines of social service, clerical, and fine arts. Males, however,

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<sup>67</sup> Georgene H. Seward, Sex and the Social Order (New York: Mc Graw-Hill, 1946), p. 237.

<sup>68</sup> Anne Anastasi, Differential Psychology (2d ed.; New York: Mc Millan Co., 1958), p. 497.

were found to be interested in scientific, computational, and mechanical occupations.<sup>69</sup>

Studies have indicated that females are more religiously and socially oriented than males.<sup>70</sup> Females were found to have more favorable values About God,<sup>71</sup> the church,<sup>72</sup> prayer,<sup>73</sup> Sunday observance,<sup>74</sup> and social and community problems.<sup>75</sup> However, strong similarities were found between males and females on ethical values; e.g., illicit sexual relations, lying, and drinking of college males and females.<sup>76</sup>

<sup>69</sup> Ibid., p. 480; cf. Fichter Parochial School, p. 310-311.

<sup>70</sup> Philip E. Vernon and Gordon W. Allport, "A Test for Personal Values," Journal of Abnormal and Social Psychology, XXVI (October-December, 1931), 246; cf. George W. Hartmann, "Sex Differences in Valuation Attitudes," Journal of Social Psychology, V (1934), 108; Leonard W. Ferguson, Lloyd G. Humphreys, and Frances Strong, "A Factorial Analysis of Interests and Values," Journal of Educational Psychology, XXXII (1941), 198.

<sup>71</sup> Nelson, Psychological Monographs XXII (1948), 325-423; Reemers and Radler, American Teenager, pp. 170-175; C. R. Gillard, "The Attitude of College Students toward God and the Church," Journal of Social Psychology, XI (1940), 11-18; Hilding B. Carlson, "Attitudes of Undergraduate Students," Journal of Social Psychology, V (1934), 202-212.

<sup>72</sup> Gillard, Journal of Social Psychology, XI (1940), 11-18.

<sup>73</sup> Reemers and Radler, American Teenager, 170-175.

<sup>74</sup> Fichter, Parochial School, p. 429; Nelson, Psychological Monographs, XXII (1948), 325-432; G. A. Lundberg, "Sex Differences on Social Questions," School and Society, XXIII (1926), 595-600.

<sup>75</sup> Fichter, Parochial School, p. 310-311.

<sup>76</sup> E. B. Skaggs, "Sex Differences in Moral Attitudes," Journal of Social Psychology, XI (1940), 3-10.

In summary--evidence indicates that as age increases children make more mature social, religious, and ethical judgments. Females were found to possess more favorable social and religious values, while males were found to have higher occupational aspirations oriented toward scientific and technical fields. There were strong similarities between males and females in certain ethical values.

## CHAPTER II

### METHODOLOGY

#### Description of Area According To 1960 Census Data

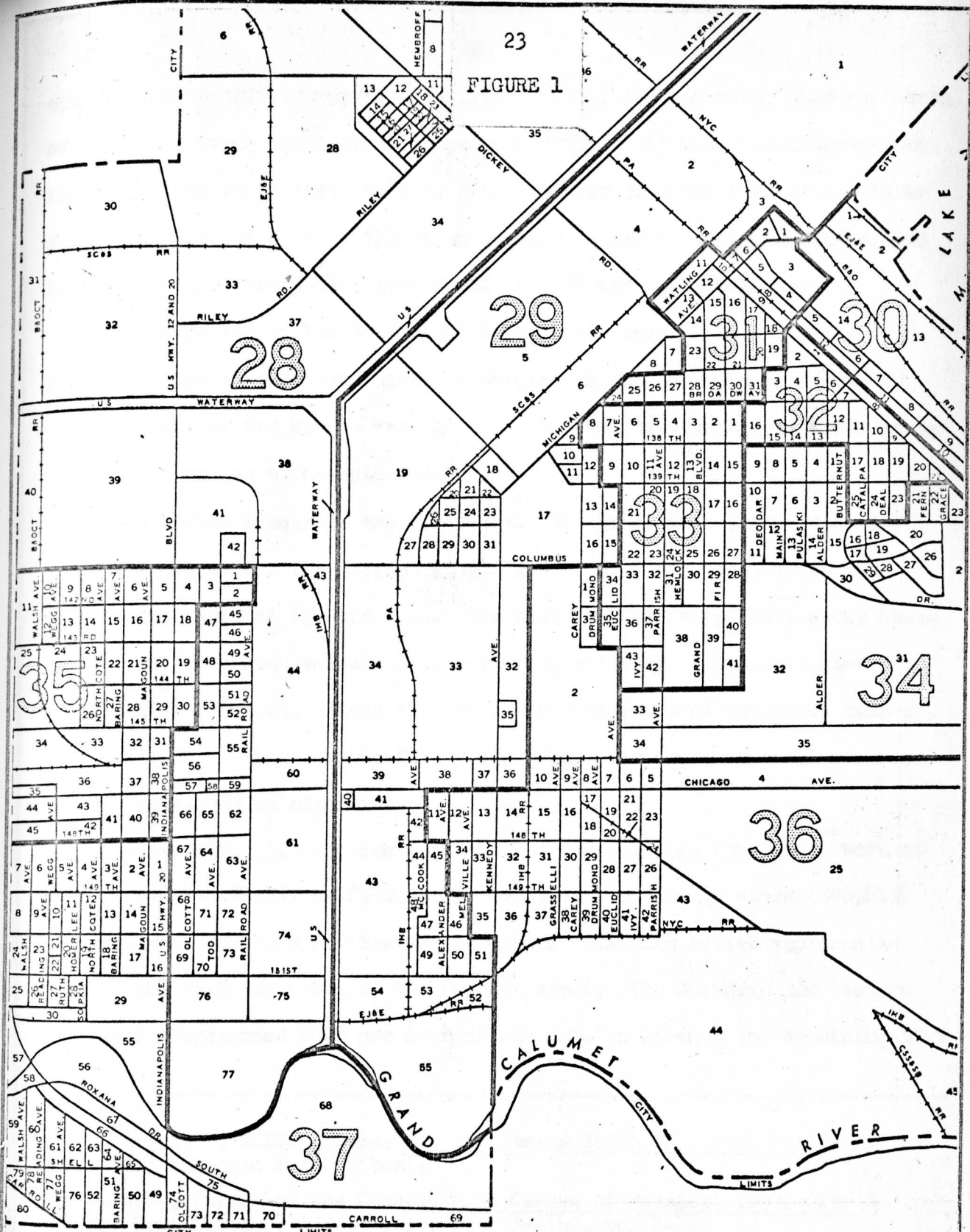
Comparisons of values of parochial and public school children necessitate a sample drawn from a socially homogeneous area. In order to achieve the necessary homogeneity, the present sample was drawn from the same geographical and ecological area. This to some degree delimited the occupational, educational, religious, and ethnic differences and also eliminated the controversial racial-cultural problem.

A section of East Chicago, Indiana, West of Railroad Avenue-Census tracts Ecc 0028, 0035, 0037<sup>1</sup>--met the above requirements (see Fig. p. 23). This section of the city contained a white population of 20,555 and only 37 nonwhites. A considerable proportion of the labor force was blue collar, 77.3 per cent. The white collar group made up 19.7 per cent of the labor force. The occupations of the remaining 3.0 per cent were unreported. A white collar worker was any executive, professional, business owner or administrative personnel, technical, or clerical and sales worker. A blue collar worker was any skilled manual worker, semi-skilled worker, machine

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<sup>1</sup>All occupational, educational, ethnic, race, age, and sex data about census tracts Ecc 0028, 0035, 0037 has been taken from U.S., Bureau of the Census, U. S. Censuses of Population and Housing: 1960. Census Tracts: Gary-Hammond-East Chicago, Ind. Standard Metropolitan Statistical Area, Final Report PHC (1)-54, pp. 14-23.

FIGURE 1



EAST CHICAGO, INDIANA, BY CENSUS TRACTS AND BLOCKS: 1960

operator, or unskilled worker.<sup>2</sup> A little over fifty per cent, 54.0 per cent, of the labor force was engaged in manufacturing. The metal industry--steel making--, located in East Chicago, accounted for 34.2 per cent of the labor force (or 65.0 per cent of all those engaged in manufacturing). The median family income of the total labor force in 1959 was 6,511 dollars.

The majority of the houses, 84.8 per cent, were at least twenty-four years old, but in good condition. According to the 1960 Census figures, 82.4 per cent of the houses were sound. The remaining units, 17.6 per cent, were deteriorating or dilapidated.<sup>3</sup>

The median education was 9.0 years. The grade school educated--1-8 years--accounted for the largest single group, 37.9 per cent, of those twenty-five years of age and over. The next largest groups were among those having completed high school, 25.5 per cent, and those having had some high school, 22.2 per cent. Those who had 13 or more years of education made up 10.0 per cent of those twenty-five years of age and over. A small per cent, 4.3 per cent, had no education.

Ethnically, 33.1 per cent, of the total population (N=20,555) were of foreign stock. Nearly half, 43.7 per cent, of the foreign stock (N=6,812) were Polish. Southern and Eastern Europeans excluding Polish represented one-fourth, 25.5 per cent, of the foreign stock. The Northern and Western Europeans represented 10.0 per cent of the foreign stock. The remaining 19.9

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<sup>2</sup>August B. Hollingshead, The Two Factor Index of Social Position, (privately received from author).

<sup>3</sup>U.S., Bureau of the Census, U.S. Census of Housing: 1960. City Blocks: East Chicago, Ind., Series HC (3)--149, pp. 1-5.



per cent were grouped as "other."

The above data suggests a relatively stable non-slum area with a predominance of white working class families and a relatively high percentage of foreign stock, primarily Polish.

#### Description of Actual Sample

The sample was taken from three parochial grade schools--St. Stanislaus, St. Mary's and Immaculate Conception--and one public junior-senior high school--Roosevelt. The fathers of the children sampled were predominantly blue collar workers, 79.2 per cent. The census data reported nearly the same figure, 77.3 per cent. The largest single group of fathers were skilled workers, 44.6 per cent, and 21.7 per cent were semi-skilled. A small group of the fathers were business, professionals, or engaged in managerial work (see Table I).

The median education of the fathers was 11.0 years, two years higher than recorded by the census data. This probably was due to a natural bias in the sample toward a younger adult group since the older people who had less education would not have had children in grade school. The major differences between the sample and the census data occurred with the grade school and high school educated fathers. The sample had 46.6 per cent of the fathers who were high school graduates while the three census tracts had only 25.5 per cent. The missing number of high school graduates in the census tracts appeared in its larger number of grade school educated fathers, 37.9 per cent, as compared with the 19.1 per cent in the sample. There were only small variations between the sample and the census tracts for those

TABLE I

PER CENT AND NUMBER OF FATHERS SAMPLED BY SPECIFIC OCCUPATION AND SCHOOL

School	Per Cent										Number									
	1 <sup>a</sup>	2 <sup>b</sup>	3 <sup>c</sup>	4 <sup>d</sup>	5 <sup>e</sup>	6 <sup>f</sup>	7 <sup>g</sup>	8 <sup>h</sup>	Total	1 <sup>a</sup>	2 <sup>b</sup>	3 <sup>c</sup>	4 <sup>d</sup>	5 <sup>e</sup>	6 <sup>f</sup>	7 <sup>g</sup>	8 <sup>h</sup>	Total		
St. Stan's	0.7	1.4	6.8	7.5	45.2	23.3	14.4	0.7	100	1	2	10	11	66	34	21	1	146		
St. Mary's	.	.	7.0	15.8	8.8	42.1	17.5	7.0	100	.	4	9	5	24	10	4	1	57		
I. C.	2.2	.	.	2.9	7.1	52.9	17.1	12.9	4.3	100	2	.	2	5	37	12	9	70		
Sub-Total	1.1	2.2	7.7	7.7	46.5	20.5	12.6	1.8	100	3	6	21	21	127	56	34	5	273		
Roosevelt	2.8	2.2	7.9	4.5	41.6	23.6	14.0	3.4	100	5	4	14	8	74	42	25	6	178		
Total	1.8	2.2	7.8	6.5	44.6	21.7	13.1	2.4	100	8	10	35	29	201	98	59	11	451		

<sup>a</sup>1 Major Professionals.<sup>b</sup>2 Business Managers, Proprietors of Medium Sized Businesses, and Lesser Professionals.<sup>c</sup>3 Administrative Personnel, Small Independent Businesses, and Minor Professionals.<sup>d</sup>4 Clerical and Sales Workers, Technicians, and Owners of Little Businesses.<sup>e</sup>5 Skilled Manual Workers.<sup>f</sup>6 Machine Operators and Semi-Skilled Workers.<sup>g</sup>7 Unskilled Workers.<sup>h</sup>8 No Response.

having some high school or some college or more (see Table 2).

TABLE 2

PER CENT AND NUMBER OF YEARS OF EDUCATION OF THE FATHER BY SCHOOL

School	Per Cent						Number					
	1-8	9-11	12	13 or more	No Resp.	Total	1-8	9-11	12	13 or more	No Resp.	Total
St. Stan's	16.4	20.5	51.4	11.6	.	100	24	30	75	17	.	146
St. Mary's	12.3	17.5	43.9	26.3	.	100	7	10	25	15	.	57
I. C.	12.9	18.6	58.6	10.0	.	100	9	13	41	7	.	70
Sub-Total	14.7	19.4	51.6	14.4	.	100	40	53	141	39	.	273
Roosevelt	25.8	19.1	38.8	12.4	3.9	100	46	34	69	22	7	178
Total	19.1	19.3	46.6	13.5	1.6	100	86	87	210	61	7	451

All value comparisons in the data analysis were made with the father's education since there were only minor variations between the median education of the father, 11.2, and the median education, 11.1, of the mother.

Hollingshead's Two Factor Index of Social Position<sup>4</sup> was used to determine the social class of the sample. This index was chosen because it gave a more complete picture of social class by combining both the occupational

<sup>4</sup>Hollingshead, The Two Factor Index of Social Position.

and educational backgrounds of the sample. Briefly, the index determined social class by assigning a score from 1-7 to varying degrees of educational achievement from graduate training to less than seven years of education. The index, likewise, assigned a score from 1-7 to varying grades of occupational achievement from major professional to unskilled laborer. A factor of seven for occupation and a factor of four for education were multiplied by the various scores for educational and occupational achievement. The totals of these two scores were, then, matched with fixed ranges of numbers each of which correspond to one of Hollingshead's five social classes: range 11-17 indicated class one, range 18-27 indicated class two, range 28-43 indicated class three, range 44-60 indicated class four, and range 61-77 indicated class five.

TABLE 3

PER CENT AND NUMBER OF FAMILIES BY SOCIAL CLASS AND SCHOOL

School	Per Cent					Number				
	I-III	IV	V	No Resp.	Tb- tal	I-III	IV	V	No Resp.	Tb- tal
St. Stan's	8.2	66.4	24.7	0.7	100	12	97	36	1	146
St. Mary's	26.3	56.1	15.8	1.8	100	15	32	9	1	57
I. C.	7.1	68.6	20.0	4.3	100	5	48	14	3	70
Sub-Total	11.1	64.8	21.6	1.8	99.9	32	177	59	5	273
Roosevelt	12.4	51.1	29.2	7.3	100	22	91	52	13	178
Total	12.0	59.4	24.6	4.0	100	54	268	111	18	451

According to the index the majority of the families sampled belonged to Class IV, 59.4 per cent, and Class V, 24.6 per cent. Such small percentages of families belonged to Classes I, II, and III that these classes were combined to form a single group Classes I-III, 12.0 per cent, (see Table 3).

A special grouping called family nationality was constructed to deal with ethnic background. It attempted to measure in some way the combined influence on the child of the nationalities of the mother and the father. Four categories were constructed by this combination: Polish and Polish-Other; American and American-Other; Southern and Eastern European except Polish; and Northern, Southern and Eastern European except Polish. A separate "Other" category was used to accomodate the few other nationalities that did not fit the above groupings.

The Polish and Polish-Other group, as in the case of the census data, comprised nearly fifty per cent of the sample, 46.1 per cent, (see Table 4). This grouping was used because of the high concentration of Poles with the very probable dominance of Polish cultural traits in inter-ethnic marriages in this area. The remaining European nationality groups, because of their small numbers, were grouped into Southern and Eastern Europeans and Northern, Southern and Eastern Europeans. The Southern and Eastern European grouping is justified because of similarity of time of immigration and general cultural similarity. The Southern and Eastern Europeans were 12.0 per cent below the figure the census data listed for this area. This was due to the Northern, Southern and Eastern European grouping. This category assumes that marriage to a Northern European is undertaken by one who is upwardly

mobile and willing, if necessary, to assimilate to the extent of the Northern European. Both categories exclude the Polish because of independent cultural significance of the Polish in this area.

TABLE 4

## PER CENT AND NUMBER OF FAMILY NATIONALITY GROUPS BY SCHOOL

School	Per Cent						Number					
	PPO <sup>a</sup>	AAO	SE	NSE	Others	Total	PPO <sup>a</sup>	AAO	SE	NSE	Others	Total
St. Stan's	86.3	8.2	2.7	2.7	. .	99.9	126	12	4	4	. .	146
St. Mary's	31.6	8.8	22.8	36.8	. .	100	18	5	13	21	. .	57
I. C.	47.1	4.3	30.0	15.7	2.9	100	33	3	21	11	2	70
Sub-Total	64.8	7.3	13.9	13.2	0.7	100	177	20	38	36	2	273
Roosevelt	17.4	32.6	12.9	23.6	13.5	100	31	58	23	42	24	178
Total	46.1	17.3	13.5	17.3	5.8	100	208	78	61	78	26	451

<sup>a</sup>Family Nationality symbols: PPO = Polish and Polish-Others;  
 AAO = American and American-Others; SE = Southern and Eastern  
 Europeans;  
 NSE = Northern, Southern and Eastern Europeans.

It was necessary to construct an American and American-Other category because so many parents listed their nationalities as American, 17.3 per cent. This category assumed a predominant Southern White cultural influence. An analysis of the religious affiliations of this group indicated a 2.54 to 1 majority of families where one or both parents were Protestant or no religion to families where both parents were Catholic. This proportion presumed that a great majority of the Southern Whites were Protestant and those

Catholics who intermarried were disassociated from their ethnic backgrounds. The families where both parents were Catholic and listed one or both of their nationalities as American most probably were unwilling to disclose their ethnic backgrounds.

Catholics made up nearly seventy per cent of the sample, 69.2 per cent, and Protestants nearly twenty-five per cent, 23.7 per cent. Minimal percentages claimed to be Jewish or a religion other than the three major denominations (see Table 6). A few claimed to have no religion, 4.7 per cent. The Catholic-Protestant ratio was probably a correct representation of the population in the three census tracts since these tracts were composed of high percentages of traditionally Catholic Polish and Eastern and Southern Europeans.

#### General Comparison of the Parochial and Public School Samples

More parents of parochial school children were of a slightly higher social class and educational background than the parents of the public school children. Only slight differences existed between the two school systems in numbers of fathers who were white and blue collar workers and specific occupational groupings (see Tables 5 and 1). The public school was ethnically distributed much more evenly than the parochial school (see Table 4). The parochial school had disproportionately larger numbers of children from Polish and Polish-Other families, while the public school had larger numbers of children from American and American-Other families.

TABLE 5

PER CENT AND NUMBER OF WHITE AND BLUE  
COLLAR WORKERS BY SCHOOL

School	Per Cent				Number			
	White Collar	Blue Collar	No Resp.	To- tal	White Collar	Blue Collar	No Resp.	To- tal
St. Stan's	16.4	82.9	0.7	100	24	121	1	146
St. Mary's	31.6	66.6	1.8	100	18	38	1	57
I. C.	12.9	82.8	4.3	100	9	58	3	70
Sub-Total	18.7	79.5	1.8	100	51	217	5	273
Roosevelt	16.3	79.2	4.5	100	29	141	8	178
Total	17.7	79.4	2.9	100	80	358	13	451

The parochial and public schools did not vary in numbers of children belonging to Class I-III (see Table 3). However, Classes IV and V showed variations by school system: 13.7 per cent more parochial school children belonged to Class IV and 7.6 per cent more public school children belonged to Class V.

There were only slight variations by school system in numbers of fathers having some high school and some or more college (see Table 2). The parochial school, however, had 12.0 per cent more fathers having a complete high school education.



TABLE 6

PER CENT AND NUMBER OF MOTHERS WHO CLAIMED TO BE CATHOLIC, PROTESTANT, JEW, OTHER, NO RELIGION, OR DID NOT RESPOND

School	Per Cent							Number						
	1 <sup>a</sup>	2 <sup>b</sup>	3 <sup>c</sup>	4 <sup>d</sup>	5 <sup>e</sup>	6 <sup>f</sup>	Total	1 <sup>a</sup>	2 <sup>b</sup>	3 <sup>c</sup>	4 <sup>d</sup>	5 <sup>e</sup>	6 <sup>f</sup>	Total
St. Stan's	1.4	98.6	.	.	.	.	100	2	144	.	.	.	.	146
St. Mary's	1.8	96.4	.	1.8	.	.	100	1	55	.	1	.	.	57
I. C.	4.3	95.7	.	.	.	.	100	3	67	.	.	.	.	70
Sub-Total	2.2	97.4	.	0.4	.	.	100	6	266	.	1	.	.	273
Roosevelt	56.8	35.4	2.8	1.1	2.8	1.1	100	101	63	5	2	5	2	178
Total	23.7	72.9	1.1	0.8	1.1	0.4	100	107	329	5	3	5	2	451

<sup>a</sup>1 Protestant.<sup>b</sup>2 Catholic.<sup>c</sup>3 Jew.<sup>d</sup>4 Other.<sup>e</sup>5 No Religion.<sup>f</sup>6 No Response.

TABLE 7

PER CENT AND NUMBER OF FATHERS WHO CLAIMED TO BE CATHOLIC, PROTESTANT, JEW, OTHER, NO RELIGION, OR DID NOT RESPOND

School	Per Cent							Number						
	1 <sup>a</sup>	2 <sup>b</sup>	3 <sup>c</sup>	4 <sup>d</sup>	5 <sup>e</sup>	6 <sup>f</sup>	Total	1 <sup>a</sup>	2 <sup>b</sup>	3 <sup>c</sup>	4 <sup>d</sup>	5 <sup>e</sup>	6 <sup>f</sup>	Total
St. Stan's	1.4	95.8	.	0.7	2.1	.	100	2	140	.	1	3	.	146
St. Mary's	8.8	87.7	.	.	3.5	.	100	5	50	.	.	2	.	57
I. C.	4.3	92.9	.	1.4	1.4	.	100	3	65	.	1	1	.	70
Sub-Total	3.7	93.4	.	0.7	2.2	.	100	10	255	.	2	6	.	273
Roosevelt	54.5	32.0	2.8	1.1	8.4	1.1	99.9	97	57	5	2	15	2	178
Total	23.7	69.2	1.1	0.9	4.7	0.4	100	108	315	5	4	21	2	451

<sup>a</sup>1 Protestant.<sup>b</sup>2 Catholic.<sup>c</sup>3 Jew.<sup>d</sup>4 Other.<sup>e</sup>5 No Religion.<sup>f</sup>6 No Response.

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The parochial and public school samples varied ethnically in several ways. The parochial school had 47.4 per cent more children from Polish and Polish-Other families than the public school. The public school had 25.3 per cent more children from Northern, Southern and Eastern European families than the parochial school.

The religion of the mother was only used for religious comparisons since studies have shown that the religion of the mother has a stronger influence over the child than the religion of the father,<sup>6</sup> and, in general, only small variations were found between the religion of the mother and the religion of the father (cf., Tables 6 and 7). As expected nearly all the parochial school mothers, 97.4 per cent, were Catholic and only 2.2 per cent were Protestant. In the public school a little over one-half, 56.8 per cent, of the mothers were Protestant, and a relatively large percentages, 35.4 per cent, were Catholic. Minimal percentages claimed to be Jewish, other, or no religion.

#### Description of the Schools

St. Stanislaus was a grade school connected with a Polish Roman Catholic parish. St. Stanislaus had the largest percentages of Polish and Polish-Other families of the four schools sampled, 86.7 per cent. The dominant social classes, as in the other schools, were Class IV, 66.4 per cent, and Class V, 24.7 per cent. Nearly fifty per cent, 45.2 per cent,

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<sup>6</sup>Reemers and Radler, The American Teenager, p. 155.

were engaged in skilled work and 23.3 per cent in semi-skilled work. Slightly more than one-half of the fathers, 51.4 per cent, were high school graduates, and one-fifth, 20.5 per cent, had some high school.

St. Mary's had the largest percentage of families, of any school sampled, which belonged to Classes I-III, 26.3 per cent, and fathers who were white collar workers, 31.6 per cent, and college trained, 23.6 per cent. Nevertheless, the majority of the families sampled belonged to Class IV, 56.1 per cent, and Class V, 15.8 per cent. Of the schools sampled, St. Mary's had the largest percentage of Northern, Southern and Eastern European families exclusive of Polish, 36.8 per cent, and the smallest percentage of Polish and Polish-Other families of the parochial schools, 31.6 per cent.

Immaculate Conception began as an Italian national parish, but at the time of the study nearly 47.1 per cent of the families were Polish and Polish-Other and only 30.0 per cent were Southern and Eastern European. Of these Southern and Eastern European families, only 20.0 per cent of the fathers were Italian and 14.6 per cent of the mothers. As the other schools Immaculate Conception was composed of mainly Class IV, 68.6 per cent, and Class V, 20.0 per cent, families. As in the case of St. Stanislaus the blue collar workers accounted for 82.9 per cent of the labor force. Immaculate Conception, of all the schools sampled, had the largest percentage of high school graduates, 58.6 per cent, and fathers engaged in skilled work, 52.9 per cent.

Roosevelt, as the other schools, was composed of mainly Class IV, 51.1 per cent, and Class V, 29.2 per cent, families. Roosevelt, however had the

second largest percentage of families which belonged to Classes I-III, 12.4 per cent, and also the largest percentage of families which belonged to Class V. Roosevelt the same as St. Stanislaus and Immaculate Conception, had a very high proportion of blue collar workers, 79.2 per cent. The fathers of children at Roosevelt had the lowest educational level of the schools sampled (see Table 2). Next to St. Mary's Roosevelt had the second largest percentage of Northern, Southern and Eastern European families, 23.6 per cent, and the largest percentage of American and American-Other families, 32.6 per cent. As mentioned above Roosevelt was mainly Protestant, 54.2 per cent, but had a relatively large percentage of Catholics, 35.4 per cent.

In summary--certain similarities and differences appeared in the families of the four schools sampled. The schools largely had families with fathers who were high school educated, blue collar workers, and belonged to Class IV or Class V. Nevertheless, there were some families with fathers who were college educated, white collar workers, and belonged to Classes I-III. Polish and Polish-Other families were predominant in the parochial school, particularly at St. Stanislaus and Immaculate Conception. American and American-Other families were predominant in the public school-Roosevelt. The majority of Northern, Southern and Eastern European families were at St. Mary's and Roosevelt, and the majority of Southern and Eastern European families were at St. Mary's and Immaculate Conception. Catholics were predominant in the parochial school and Protestants in the public school, although Catholics were a sizable minority in the public school.

Age-Sex Distribution of the Student Sample

The sample involved seventh and eighth grade students between the ages of eleven and fifteen. According to the census data for the three tracts, the above group totaled 1263, of which 51.3 per cent were boys and 48.7 per cent were girls. Since St. Stanislaus, St. Mary's, Immaculate Conception, and Roosevelt were the only schools serving the 11-15 year old age group in this area, it must be concluded that the majority of the 1263 children who were not out of grade school or in private schools attended these schools. The boundaries of the three parochial schools fell within those of the census tracts but the boundaries of the public school extended beyond. The unwanted group at the public school was eliminated by area of residence, which the students were asked to include during the test.

The actual sample of children was made up of 451 parochial and public school students. Of these 273 were parochial school children and 178 were public school children. The seventh graders made up 52.5 per cent of the sample and the eighth graders 47.5 per cent. The sex distribution was nearly the same as in the census data: 50.1 per cent boys and 49.9 per cent girls. St. Mary's and Roosevelt had more boys than girls (see Table 10). The opposite was true at St. Stanislaus. The sexes were evenly divided at Immaculate Conception. Taking into consideration the number of absentees, unusable questionnaires, and omitted questionnaires of nonwhites, at least seventy-five per cent of the students in each school were represented from the area (see Table 8).

TABLE 8

PER CENT AND NUMBER OF SEVENTH AND EIGHTH  
GRADE QUESTIONNAIRE REPRESENTATION  
FROM EACH SCHOOL

School	Per Cent			Number		
	Unused or Absent	Used	Total Enroll- ment	Unused or Absent	Used	Total Enroll- ment
St. Stan's	13.6	86.4	100	23	146	169
St. Mary's	25.0	75.0	100	19	57	76
I. C.	2.8	97.2	100	2	70	72
Sub-Total	13.9	86.1	100	44	273	317
Roosevelt	17.2	82.8	100	37	178	215
Total	15.2	84.8	100	81	451	532

The sample was composed of 27.5 per cent 11-12 year olds; 44.3 per cent 13 year olds; and 28.2 per cent 14-15 year olds. It was necessary to combine the 11-12 year olds and 14-15 year olds because of the small representation of eleven and fifteen-year olds. The 13 year old sample made up 70.2 per cent of the 285 thirteen-year olds recorded by the census data for the area. St. Mary's and St. Stanislaus respectively had the youngest students, while Roosevelt and Immaculate Conception respectively had the oldest students (see Table 9).

The foregoing discussion of the generally high representations and strong similarities between the census data and the sample--occupation, education, ethnic background, age, grade, sex--and the high representation

of the seventh and eighth grade student population indicates the representativeness of the sample.

TABLE 9

PER CENT AND NUMBER OF CHILDREN SAMPLED  
BY AGE AND SCHOOL

School	Per Cent				Number			
	11-12	13	14-15	Total	11-12	13	14-15	Total
St. Stan's	34.2	41.1	24.7	100	50	60	36	146
St. Mary's	24.6	63.2	12.2	100	14	36	7	57
I. C.	25.7	44.3	30.0	100	18	31	21	70
Sub-Total	30.0	46.6	23.4	100	82	127	64	273
Roosevelt	23.6	41.0	35.4	100	42	63	63	178
Total	27.5	44.3	28.2	100	124	200	127	451

TABLE 10

PER CENT AND NUMBER OF CHILDREN SAMPLED  
BY SEX AND SCHOOL

School	Per Cent			Number		
	Boys	Girls	Total	Boys	Girls	Total
St. Stan's	43.2	56.8	100	63	83	146
St. Mary's	54.4	45.6	100	31	26	57
I. C.	50.0	50.0	100	35	35	70
Sub-Total	47.3	52.7	100	129	144	273
Roosevelt	54.5	45.4	100	97	81	178
Total	50.1	49.9	100	226	225	451

Questionnaire<sup>7</sup>

Two questionnaires were needed to obtain the necessary values and correlated data on the children. The first questionnaire, a parental questionnaire, was constructed to obtain the occupation and education of the father and the nationalities and religions of both the mother and the father (see Appendix I, p. 182 ). These data along with the age, grade, and sex data of the children, discussed below, were added, necessary correlates of parochial and public school children's values. This questionnaire was brought home by the children sampled, given to their parents, and brought back again within a few days. A letter of introduction accompanied each parental questionnaire. It explained the purpose of the study and attempted to stimulate the parents to respond (see Appendix I, p. 181). The second questionnaire, a values questionnaire, was constructed to elicit from the children the needed value judgments. When the values questionnaire was administered in the school, the researcher read aloud all the directions in each part of the questionnaire to make as clear as possible what was expected. During the test an effort was made to resolve student problems in responding without biasing their answers.

The above procedure for administering the parental questionnaire could not be followed in the public school because of time and schedule difficul-

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<sup>7</sup> The full texts of the letter of introduction, parental and values questionnaires appear in Appendix I, pp. 181-189.



ties. As a necessary alternative and at the suggestion of the public school administration, the parental questionnaire was administered to the children in order to secure the desired data with as much accuracy as possible. Every effort was made in administering the questionnaire to explain, as clearly as possible, what was required in the data about the parents. Where major discrepancies or omissions were found in the children's responses, these questionnaires were omitted. Thirty-seven such omissions were found so that 178 questionnaires were utilizable out of 215 which were completed by the children living in the census tracts. The similarities in social characteristics of the sample and the census data clearly indicate that little, if any, bias developed because of the omitted questionnaires (above, pp. 28-37).

The two questionnaires were administered in the latter part of May of the 1962-1963 school year. Both questionnaires were pre-tested once in another area on a sample of seventh grade children and their parents. In all instances the parental questionnaire was administered prior to the values questionnaire. Little difficulty was experienced by both parents and children in furnishing the necessary data, both responded promptly and well. The values questionnaire was easily completed by the children within twenty to thirty minutes. The school administrations and faculties were cooperative with the project. After the questionnaires were administered they were coded, tallied, and placed on IBM cards for tabulation and statistical analysis.

### Values Questionnaire

The values questionnaire was made up of forty-seven questions. Forty-one of these required value judgments and six factual data. The questionnaire was divided into four major parts, based on question form rather than content (see Appendix I, p. 183). Three fact finding questions made up part one. These questions required age (q. 1), sex (q. 2), and grade (q. 3) data from the children. The remaining three fact finding questions (qq. 39, 42, 50) will be discussed below. The value questions either made value oriented statements or proposed situations which children practically experience. Each question, then, recorded the children's reactions through their selection of one of a continuum of choices, the length and depth of which was determined by the children's maturity. Question grammar attempted to approximate the speech of children. The values questions, which were grouped in specific value areas--values about God, the church, honesty, authority, etc.--, tested for broad value trends which are discussed in this way in the chapters dealing with data analysis. This, however, does not exclude specific purposes from some of the questions discussed below.

### Selected Religious Values

Religious values are values which relate a man directly to God. These values were investigated in four areas: values about God, the church, prayer, and sin. Values about God tested the children's possible resentment toward

God because of His permission of evil in the world<sup>8</sup> and the children's mental images of God.<sup>9</sup> Values about the church treated the children's ideas about the necessity<sup>10</sup> and effectiveness<sup>11</sup> of the church and their willingness to attend church.<sup>12</sup> Religious indifference<sup>13</sup> and interest in the study of religion<sup>14</sup> were also studied in connection with values about the church.

<sup>8</sup> 24. Agree, Disagree, Not Sure. All you have to do is look at all the suffering and wars in the world and you can see that God is not really as good as some say He is.

<sup>9</sup> 31. I think that God is Someone: a. Who is friendly and punishes you because you make Him; b. Who is strict and punishes you when you do something wrong; c. Who waits for you to do something wrong and then punishes you; d. Who does not care too much about you except to punish you when you do something wrong. Suggested by Kulhen and Arnold, "Age differences in Religious Beliefs and Problems During Adolescence." 291-300.

<sup>10</sup> 35. I think that the world: a. Could not get along without the church; b. Could get along without the church but only with some difficulty; c. Could get along without the church without any difficulty at all.

<sup>11</sup> 36. I think that the church does: a. Very much to make the world a better place in which to live; b. Something to make the world a better place in which to live; c. Nothing to make the world a better place in which to live. Suggested by Reemers and Radler, The American Teenager, p. 175.

<sup>12</sup> 37. I go to my church or synagogue because: a. I want to go; b. My parents go; c. I have to go; d. None of the above--I do not go to church or synagogue.

<sup>13</sup> 25. Agree, Disagree, Not Sure. One religion is as good as another.

<sup>14</sup> 38. I think that studying about my religion is: a. Always interesting; b. Interesting most of the time; c. Interesting half the time and not interesting half the time; d. Not interesting most of the time; 3. Never interesting; f. None of the above--I do not study about my religion.

The children's ideas about the necessity<sup>15</sup> and effectiveness<sup>16</sup> of prayer were measured and the extent of conformity with their ideas about the necessity of prayer.<sup>17</sup> One question tested the children's ideas about the evilness of sin.<sup>18</sup>

### Selected Ethical Values

Ethical values are values which direct one man's behavior toward another relative to right and wrong and differ from religious values which direct a man's behavior toward God.<sup>19</sup> Ethical values were treated under two major headings: honesty--under which stealing, cheating, and lying, or positively stated truthfulness, were treated--and friendliness. Stealing is the

<sup>15</sup>33. I think that it is necessary to pray: a. Very often (three or more times a day); b. Often (once or twice a day); c. Not too often (one to six times a week); d. Occasionally (once a month or a few times a year); e. Not at all. Ibid., p. 173.

<sup>16</sup>34. I think when I pray that it: a. Always helps in some way; b. Helps most of time; c. Helps half the time; d. Helps only a little bit of the time; e. It never helps; f. I do not pray. Ibid., p. 173.

<sup>17</sup>I pray: a. Three or more times a day; b. Once or twice a day; c. From one to six times a week; d. Once a month or a few times a year; e. I do not pray.

<sup>18</sup>32. I think that: a. There really is not any such thing as sin; b. It really is not so bad to commit a sin; c. Sin is bad, but there are many other things that are worse; d. Sin is in the middle; there are things worse and things not as bad; e. Sin is almost the worst thing a person can do; f. Sin is the worse thing a person can do.

<sup>19</sup>Hornell Hart, Dictionary of Sociology, ed. Henry Pratt Fairchild and Emory S. Bogardus ("New Student's Series"; Patterson, New Jersey; Littlefield, Adams & co., Inc., 1962), p. 108.

taking or retaining of another's possessions against his will. The questions on stealing investigated the sense of duty the children felt to return borrowed articles of small value<sup>20</sup> and lost articles,<sup>21</sup> and the sense of honesty they felt to family<sup>22</sup> and government.<sup>23</sup> It was suspected that children's judgments about the basic injustice of acts of theft were influenced by the relative harm done by such acts. To test this suspicion two identical situations of theft were presented to the children except that in one the theft was from a poor store keeper<sup>24</sup> and in the other the

<sup>20</sup>23. Agree, Disagree, Not Sure. A boy or girl who borrows pencils, erasers, or crayons without ever intending to return them cannot really be called dishonest.

<sup>21</sup>30. If I would find a wallet with five dollars in it and a man's name but not his address, I think that I would: a. Keep the money without trying to find the owner; b. Try to find the owner if it did not cause me any bother; c. Try to find the owner if it did not cause me too much bother; d. Try to find the owner even if it caused me a lot of bother. Suggested by Havighurst and Taba, Adolescent Character and Personality, p. 250.

<sup>22</sup>16. Agree, Disagree, Not Sure. It would be all right to use without permission small amounts of money (fifteen or twenty cents) laying around the house which belong to your family and which were not left for you. Ibid., p. 250.

<sup>23</sup>4. Agree, Disagree, Not Sure. It would be all right for a man to only tell the government part of what he made during the year in order to avoid paying a high income tax.

<sup>24</sup>17. Agree, Disagree, Not Sure. John received a dollar too much in change from a store keeper of a very small grocery store. He kept the money and gave it to the crippled children's fund.

theft was from a wealthy department store.<sup>25</sup> Maximum and minimum limits were set on the value of justice relative to the possessions of others by proposing to the children theft of borrowed articles of small value<sup>26</sup> and theft of a valuable article.<sup>27</sup>

Lying is saying something contrary to what one knows to be true. Besides the broad value orientation of the questions on lying, two other topics were investigated. The first investigated the relationship of differential roles to the children's need to be truthful to parents,<sup>28</sup> teachers,<sup>29</sup> and peers.<sup>30</sup> The second investigated the relationship of the circumstances of a

<sup>25</sup>7. Agree, Disagree, Not Sure. Henry received a dollar too much in change from a sales lady in a very large department store. He kept the money and gave it to the crippled children's fund.

<sup>26</sup>See footnote 21, p. 45.

<sup>27</sup>18. Agree, Disagree, Not Sure. A poor boy always wanted a bicycle, but his parents could never afford one. The boy, while passing a bicycle shop, saw a whole row of new bicycles being shown in front of the shop. When no one was looking, he took one thinking that the owner had so many that he would not miss one.

<sup>28</sup>9. Agree, Disagree, Not Sure. After Peter had been out with some fellows that his parents had warned him not to hang around with, it would be all right for him to say that he had not seen these fellows if he knew that he would be severely punished.

<sup>29</sup>11. Agree, Disagree, Not Sure. Peter shot a paper clip and it hit the blackboard. The teacher suspected who did it and asked Peter if he shot the paper clip. Peter knew he would be punished and said that he did not do it. What Peter told the teacher wasn't wrong to do.

<sup>30</sup>12. Agree, Disagree, Not Sure. Michael threw a stone when he was standing in the school yard with a group of friends. The stone hit a big kid who was walking by the school. The big kid suspected it was Michael who threw the stone and grabbed him by the shirt and asked if he did it. Michael said that he didn't know what the big kid was talking about. What Michael told the kid wasn't wrong since the kid didn't have the right to get so tough. Suggested by B. E. Tudor-Hart, "Are There Cases in Which Lies Are Necessary?" Pedagogical Seminary, XXVIII (1926), 586-641.

situation to the children's need to be truthful. This was measured by two questions whose circumstances suggested the permissibility of lying: lying to prevent a grave disaster<sup>31</sup> and socially acceptable lies.<sup>32</sup> Two questions tested the children's responses to the cultural pressures toward honesty on examinations<sup>33</sup> and at sports<sup>34</sup>--cheating.

Friendliness is the "prevailing concept of being amicable and accommodating to all people."<sup>35</sup> Besides the broad value orientation of the questions on friendliness, these questions tested two other areas. The first was the operation of differential roles in friendliness to members of the

<sup>31</sup>10. Agree, Disagree, Not Sure. It would be a good enough reason to lie if by the lie you could prevent an atomic war.

<sup>32</sup>6. Agree, Disagree, Not Sure. In order to prepare a surprise for your mother's birthday, it would be all right to tell her that you were tired and wanted to go to bed so you could leave the room. Ibid., 586-741.

<sup>33</sup>14. Agree, Disagree, Not Sure. If you have studied for an examination and, while taking the examination, an answer slipped your mind, getting the answer from another person would not be so bad. Reworded and taken from D. Katz and F. H. Allport, Students' Attitudes, (Syracuse, New York: Craftsman, 1931), p. 75.

<sup>34</sup>15. Agree, Disagree, Not Sure. When playing a sport it is all right to break a few rules so that your team can win, as long as the referee does not see you.

<sup>35</sup>Havighurst and Taba, Adolescent Character and Personality, p. 84.

family<sup>36</sup> and peers.<sup>37</sup> The second was the operation of mercenary reasons in establishing friendship ties.<sup>38</sup>

### Selected Cultural Values

Culture in the present context refers to what Kroeber and Kluckhohn call "all those patterned ways of thinking, feeling, reacting acquired by learning including their embodiments in artifacts, and in social processes and structures."<sup>39</sup> Selected cultural values in the present context exclude religious and ethical values, discussed above, and treat children's values about authority, current social issues, and occupational aspirations.

Children's values about authority covered attitudes toward obedience

<sup>36</sup> 5. Agree, Disagree, Not Sure. When at home you should put yourself out to be friendly with members of your family, even those who are not always too friendly with you.

<sup>37</sup> 26. Agree, Disagree, Not Sure. You do not have to be friendly to classmates who are not so friendly to you.

<sup>38</sup> 6. Agree, Disagree, Not Sure. If a fellow or girl always has a lot of spending money, sporting equipment, and the latest phonograph records, it would be foolish for you not to try to make an extra special friend of this person, even if you do not pay as much attention as before to your other friends.

<sup>39</sup> A. L. Kroeber and C. Kluckhohn, "The Concept of Culture: A Critical Review of Definitions," Papers of the Peabody Museum, XLI (1950), p. 150.



to parents<sup>40</sup> and teachers;<sup>41</sup> respect for the advice of police;<sup>42</sup> and attitudes toward obedience to city and state laws<sup>43</sup> and school rules.<sup>44</sup>

Along with the above value questions on authority, the relative position clergymen occupy among the major authority figures of children--teachers, police, parents, and guardians--was investigated.<sup>45</sup>

<sup>40</sup>28. I think that: a. Children should always obey their parents without trying to get out of it; b. Children should obey their parents most of the time without trying to get out of it; c. Children should obey about half the time without trying to get out of it; d. Children should try to get out of obeying their parents most of the time; 3. Children should always try to get out of obeying their parents.

<sup>41</sup>29. I think that: a. The teacher should always be obeyed no matter what she asks you to do; b. The teacher should be obeyed most of the time unless what she asks you to do seems to be too hard; c. The teacher should be obeyed only if you agree with what she is asking; d. The teacher should be obeyed only when you cannot get away with not obeying; e. You do not have to obey anything the teacher asks, if you do not want to obey.

<sup>42</sup>27. When a policeman tells someone to do something, it is: a. Always for that person's own good; b. Most of the time for that person's own good; c. About half the time for that person's own good; d. Not for that person's own good most of the time; e. Never for that person's own good.

<sup>43</sup>21. Agree, Disagree, Not Sure. There is nothing wrong with not following all the laws of the city or state as long as it does not harm anyone.

<sup>44</sup>22. Agree, Disagree, Not Sure. There really is not anything wrong with breaking a school rule now and then, such as coming to school late without a good reason.

<sup>45</sup>40. Which of the following four people do you think it would be most serious to disobey. Put the number one (1) by the person whom you think it would be most serious to disobey; the number two (2) by the person whom you think it would be next serious to disobey; the number three (3) by the person whom you think it would be third most serious to disobey; and the number four (4) by the person whom you think it would be least serious to disobey. a. \_\_\_ Teacher; b. \_\_\_ Police; c. \_\_\_ Minister, priest, rabbi, or preacher; d. \_\_\_ Parents or guardians.

The social issues questions involved a broad coverage of current social issues. These issues involved increased foreign aid;<sup>46</sup> increased housing for the poor of America;<sup>47</sup> voting;<sup>48</sup> abolition of capital punishment;<sup>49</sup> and racial segregation of Negroes.<sup>50</sup> The questions on increased foreign aid and increased housing for the poor of America also compared the mission orientation of the parochial school children with the public school children who presumably lack this orientation.

The children's aspirations to professional, non-professional, business, and religious occupations were tested by a representative list of commonly

<sup>46</sup> 1. Agree, Disagree, Not Sure. The United States should send money, food, and clothing to foreign countries that are in need. Fichter, The Parochial School, pp. 116-123.

<sup>47</sup> 2. Agree, Disagree, Not Sure. The cities do not spend enough money to build housing projects for the poor. Ibid., pp. 116-123.

<sup>48</sup> 3. Agree, Disagree, Not Sure. Every citizen who is over twenty-one has the duty to vote in every election.

<sup>49</sup> 20. Agree, Disagree, Not Sure. The state should punish murderers with life in prison rather than with death.

<sup>50</sup> 19. Agree, Disagree, Not Sure. I think that Negroes and Whites in this country should live in separate parts of the city and have their own special schools, hospitals, playgrounds, etc., apart from each other.

followed occupations today.<sup>51</sup> A child was professionally inclined if he or she chose scientist, doctor, nurse, engineer, clergyman or woman in religious life, lawyer, or teacher. A child was non-professionally inclined if he or she chose secretary; mechanic, electrician, plumber, or carpenter; truck driver or factory worker; policeman or fireman; or armed forces. If a child selected either businessman or businesswoman, he or she was considered to be business oriented. Although the children who chose religious life were grouped with children who chose other professional occupations, they were also considered separately. A child was considered to have religious life aspirations if he or she chose to be a clergyman (minister, priest, rabbi, preacher) or woman in religious life (nun or woman missionary).

In summary, this study proposed to investigate whether children's religious values vary more by religion and school attended than by the social backgrounds of their parents; and whether children's ethical and cultural values vary more by the social backgrounds of their parents than by religion or school attended. A two part questionnaire was used to gather the religious, ethical, and cultural values data from the children and the necessary back-

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<sup>51</sup>43. Choose one job which you think that you would like best to do when you get older. Read over the whole list first, and then, put an X by your first choice. If the job that you would like to do is not on the list, make your choice from the ones on the list that come closest to what you think you want to do. a. Scientist; b. Doctor; c. Nurse; d. Engineer; e. Secretary; f. Businessman or businesswoman; g. Clergyman (minister, priest, rabbi, preacher) or woman in religious life (nun or woman missionary); h. Mechanic, electrician, plumber, or carpenter; i. Truck driver or factory worker; j. Policeman or fireman; k. Lawyer; l. Teacher; m. Career in the Army, Navy, Air Force, or Marines.

ground data on the parents--occupation, education, nationality, and religion--  
and children--age, grade, sex.

## CHAPTER III

### SELECTED RELIGIOUS VALUES

The data gathered in this study about the values of children is analyzed in the following three chapters. Each chapter deals with one of three value areas: religious, ethical, or cultural. Selected religious values investigated in this Chapter treat of God, religion and the church, and prayer. Religious values relate an individual with God, while ethical values relate one man with another through right and wrong behavior.<sup>1</sup>

Ethical values being more closely related to cultural values than religious values presumably are influenced more by social background than are religious values, all things being equal. Religious values, however, spring from and are influenced more by the religious traditions from which they spring than by the social backgrounds of their participants. In a country where Christianity is wide spread, such as ours, many aspects of religious, ethical, and cultural values are commonly held by the majority of the people. Nevertheless, doctrinal variations exist among the various denominations, especially between Catholic and Protestant tenets. It, therefore, is hypothesized that the values children hold about God, religion and the church, and prayer vary more by religion and the agencies which serve particular religions, e.g., the parochial school, than by the social backgrounds of the parents.

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<sup>1</sup>Hart, Dictionary of Sociology, p. 108.

The common Christian background of the children was reflected in their general response pattern. The majority of the children had positive values about God, religion and the church, and prayer. The great majority of the children looked upon God as a friendly being (q. 31), 84.3 per cent, and showed no resentment toward Him (q. 24) for His permission of suffering in the world, 91.6 per cent, (see Table 11).

Generally, the majority of the children were equally positive in their values about religion and the church. A large majority of the children, 84.7 per cent, looked upon the church as absolutely necessary (q. 35) in the world and highly effective (q. 36) in its work, 86.5 per cent. The great majority of children felt that the study of their religion (q. 38) was either always or most of the time interesting, 88.3 per cent,<sup>2</sup> and felt that their church attendance (q. 37) was self-motivated, 88.2 per cent. Such high percentages in the latter two questions for children as young as these are highly doubtful. Children so young are certainly unaware of their complex motives for church attendance. This question was primarily aimed at recording negative reactions to church attendance. Only 8.4 per cent of the children responded negatively to church attendance (see Table 11, category 3). Two-thirds of the children, 67.6 per cent, did not consider all religions of equal stature (q. 25); one-fifth did, 21.7 per cent; and one-tenth were undecided, 10.1 per cent.

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<sup>2</sup>The figure 88.3 per cent was arrived at by combining the percentages of children who considered the study of religion 1. Always interesting or 2. Interesting most of time (see Table 11).

The majority of the children had positive values about prayer. The vast majority of the children felt that frequent prayer (q. 33) was an ideal--three or more times a day, 51.7 per cent, or one or two times a day, 41.5 per cent--and that prayer was either always effective, 76.7 per cent, or effective (q. 34) most of the time, 14.6 per cent. However, some of the children, 12.5 per cent, in their actual practices of prayer fell short of their ideals about prayer three or more times a day (q. 39).

Two-thirds of the children, 67.4 per cent, indicated that they understood sin to be the worst evil (q. 32) an individual could commit. The remaining one-third, 32.6 per cent, indicated varying conceptions of the seriousness of sin (see Table 11).

The remainder of this chapter is devoted to an analysis of the general patterns established by five of the above questions (qq. 25, 38, 33, 39, 32), since the other questions (qq. 24, 31, 35, 36, 37) did not admit sufficiently large variations for further analysis.

The studies reviewed in Chapter I<sup>3</sup> have indicated that the school system attended is related to the religious values of children. These studies have indicated that more favorable values about God, the church, and prayer were related with parochial school attendance than public school attendance. The data collected in the present study has strongly supported these findings and, likewise, the hypothesis that the values of children vary

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<sup>3</sup>Cf., Chapter I, pp.13-17.

TABLE 11

PER CENT AND NUMBER OF CHILDREN'S RELIGIOUS RESPONSE<sup>a</sup>

Questions <sup>b</sup>	Per Cent				Number			
	1	2	3	4	1	2	3	4
q. 31 God is someone:	84.3	10.9	2.4	0.9	380	49	11	4
q. 24 Because of suffering God is not as good as some say.	5.5	91.6	2.9	. .	25	413	13	.
q. 35 The world:	84.7	12.4	2.0	. .	382	56	9	.
q. 36 The church does:	86.5	11.5	0.7	. .	390	52	3	.
q. 38 Studying my religion is:	55.3	33.0	10.9	0.4	249	149	49	2
q. 37 I go to church:	38.2	2.4	8.4	. .	398	11	38	.
q. 25 One religion is as good as another.	21.7	67.6	10.6	. .	98	305	48	.
q. 33 It is necessary to pray:	51.7	41.5	6.2	0.2	233	187	28	1
q. 34 When I pray it:	76.7	14.6	4.4	3.5	346	66	20	19
q. 39 I pray:	39.2	42.1	15.6	1.3	177	190	70	6
q. 32 Sin is:	67.4	11.0	17.0	2.0	304	50	77	9

<sup>a</sup>Some of the tables in the three chapters on data analysis do not total up to one hundred since the percentages of no response were omitted. Such omissions, however, did not bias the data interpretation.

<sup>b</sup>Responses to questions:

- q. 31 1. Friendly; 2. Strict; 3. Waits for you to do wrong; 4. Does not care.
- q. 24 1. Agree; 2. Disagree; 3. Uncertain.
- q. 35 1. Can't get along without the church; 2. Can get along without the church but with difficulty; 3. Can get along without the church without any difficulty.
- q. 36 1. Very much to make the world better; 2. Something to make the world better; 3. Nothing to make the world better.
- q. 38 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 37 1. I want to go; 2. My parents go; 3. I have to go; I do not go.
- q. 25 1. Agree; 2. Disagree; 3. Uncertain.
- q. 33 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 34 1. Always helps; 2. Helps most of the time; 3. Helps half the time; 4. Helps only a little; Never; I do not pray.
- q. 39 (as q. 33).
- q. 32 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.



more with the school system attended than the social backgrounds of the parents. In four of the five questions considerably more parochial school children than public school children had positive religious values. The mean variation<sup>4</sup> for these four questions indicated that 34.1 per cent more parochial school children than public school children responded positively<sup>5</sup> (see Table 12). In the remaining question (q. 38) more public school children than parochial school children considered the study of their religion always interesting, possibly because of the less frequent exposure of the public school children to the study of religion (see Table 12).

When school system was held constant and religion of mother varied four of the five questions, considerably more Catholics in parochial school had positive religious values than Catholics in public school or Protestants in public school. The mean variations<sup>6</sup> for the four questions showed that Catholics in public school and Protestants in public school almost equally expressed positive religious values: 36.8 per cent fewer Catholics in public

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<sup>4</sup>The mean variation is derived by adding the differences in percentages between the parochial and public school children and dividing the total by four—the four questions. This procedure is followed throughout the chapters on data analysis.

<sup>5</sup>In this chapter the positive responses involve only the responses which indicate the most positive acceptance of the assumed values. Where the question is negatively stated as far as the value is concerned, a disagree response is considered positive, e.g., question twenty-five.

<sup>6</sup>The mean variations here are derived in the same manner as above except that the variations are between the Catholics in parochial school and Catholics in public school and between the Catholics in parochial school and Protestants in public school.

TABLE 12

## PER CENT AND NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY SCHOOL SYSTEM

Ques- tions	Per Cent								Number							
	1	2	3	4					1	2	3	4				
	Paro. <sup>a</sup> Pub.	Paro.Pub.	Paro.Pub.	Paro.Pub.					Paro.Pub.	Paro.Pub.	Paro.Pub.	Paro.Pub.				
q. 25	2.2 51.7	89.4 34.3	8.4 14.0	. . . .					6 92	244 61	23 25	. .				
q. 38	52.0 60.1	36.6 27.5	11.4 10.1	. . . .					142 107	100 49	31 18	. 2				
q. 33	59.3 39.9	37.0 48.3	2.5 11.8	0.4 . .					162 71	101 86	7 21	1 .				
q. 39	54.2 16.3	37.7 48.9	5.9 30.4	. . 3.4					148 29	103 87	16 54	. 6				
q. 32	76.9 52.8	7.7 16.3	13.2 28.0	1.5 2.2					210 94	21 29	36 50	4 4				

<sup>a</sup>School system abbreviations: Paro. = Parochial School; Pub. = Public School.

<sup>b</sup>Questions and code numbers for each response:

q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.

q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.

q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.

q. 39 I Pray: (as q. 33.)

q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

school than Catholics in parochial school gave positive religious responses and 34.7 per cent fewer Protestants in public school than Catholics in parochial school gave positive religious responses (see Table 13). Again the remaining question indicated that more Protestants in public school, 5.1 per cent, and Catholics in public school, 12.8 per cent, than Catholics in parochial school considered the study of their religion always interesting (see Table 13).

A consideration of the children's values about prayer indicated that considerably more Catholics in parochial school, 59.0 per cent, and Catholics in public school, 55.6 per cent, considered the ideal to pray three or more times a day (q. 33) than Protestants in public school, 31.7 per cent. The ideal of the majority of the Protestants in public school was to pray one or two times a day, 57.4 per cent. There was only the small difference in ideals of prayer between the Catholics in parochial school and the Catholics in public school. A major difference between the Catholics in parochial school and Catholics in public school occurred in the conformity with their ideals. Only 5.2 per cent of the Catholics in parochial school fell short of their ideals of prayer three or more times a day, while 33.4 per cent of the Catholics in public school fell short of their ideals. The Protestants in public school were between these two groups: 19.4 per cent of the Protestants in public school fell short of their ideals of prayer three or more times a day. However, for praying one or two times a day, which 57.4 per cent of the Protestants in public school indorsed, there was no drop between ideals and practice (see Table 13).

TABLE 13

PER CENT OF CHILDREN'S RELIGIOUS RESPONSE BY<sup>a</sup>  
RELIGION OF MOTHER AND SCHOOL SYSTEM

Questions <sup>c</sup>	1			2			3			4		
	C <sup>b</sup>			C			C			C		
	Paro.	Pub.	Pub.	Paro.	Pub.	Pub.	Paro.	Pub.	Pub.	Paro.	Pub.	Pub.
q. 25	2.3	55.4	46.0	89.5	31.7	41.3	8.3	12.9	12.7	. .	. .	. .
q. 38	52.3	57.4	65.1	36.8	30.7	20.6	11.0	8.9	12.7	. .	2.0	. .
q. 33	59.0	31.7	55.6	37.2	57.4	34.9	2.7	10.9	9.5	0.4	. .	. .
q. 39	53.8	11.9	22.2	38.3	57.4	39.7	5.6	27.7	30.2	. .	3.0	4.8
q. 32	77.8	55.4	52.4	7.1	13.9	17.5	12.8	26.8	28.6	1.5	3.0	1.6

<sup>a</sup>Equivalent number table in Appendix II, p. 190.

<sup>b</sup>Symbols for religion by school system: C. Paro. = Catholics in parochial school; P. Pub. = Protestants in public school; C. Pub. = Catholics in public school.

<sup>c</sup>Questions and code numbers for each response:

q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.

q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.

q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.

q. 39 I pray: (as q. 33.)

q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

When the four schools sampled were evaluated separately--St. Stanislaus, St. Mary's, Immaculate Conception, and Roosevelt-- , fewer children from Immaculate Conception and considerably fewer children from Roosevelt had positive religious values. The mean variations for all five questions indicated that 10.6 per cent fewer children from Immaculate Conception gave positive religious responses than from St. Stanislaus and for four of the five questions 10.9 per cent fewer children from Immaculate Conception gave positive religious responses than from St. Mary's (see Table 14). In the remaining question 5.8 per cent more children from Immaculate Conception than from St. Mary's prayed three or more times a day (q. 39). For four of the five questions fewer children from Roosevelt responded positively than children from St. Stanislaus and St. Mary's. The mean variations for these four questions showed that 37.1 per cent fewer children from Roosevelt than St. Stanislaus and 33.5 per cent fewer children from Roosevelt than St. Mary's responded positively. The other question indicated that a few more children from Roosevelt than St. Stanislaus and St. Mary's considered the study of their religion always interesting (q. 38).

Social class literature and studies have indicated that religious behavior positively varies with social class except for somewhat of a digression in the upper class.<sup>7</sup> Here, however, for three of the five questions more lower class children--Classes IV and V--expressed positive

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<sup>7</sup>Cf., Chapter I, p. 7.

religious values than children from the upper classes--Classes I-III. The mean variations for these three questions indicated that 6.9 per cent more children from Class V than Class IV and 6.5 per cent more children from Class IV than Classes I-III responded positively. The other two questions (qq. 25 and 39) followed the same general trend except that more children from Class IV than Classes I-III and V responded positively (see Table 15). This departure from the past social class findings possibly was affected by ethnic background or religion.<sup>8</sup>

Social class showed a small inverse variation for the children's ideals about praying three or more times a day (see Table 15, q. 33). However, when the children's ideals about praying three or more times a day were compared with their actual conformity with these ideals (q. 39), more children from Classes I-III and IV actually conformed with their ideals than children from Class V; 11.1 per cent of the children from Classes I-III fell short of their ideals and 10.4 per cent of the children from Class IV fell short of their ideals, while 20.4 per cent of the children from Class V fell short of their ideals.

Both occupation and education of the father followed the same pattern of relationship to religious values as social class. Positive religious values were expressed by more children of blue collar workers than white collar workers and more children with fathers having less than 13 years of education than children with fathers having 13 or more years. The mean

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<sup>8</sup>Cf., Chapter I, p. 8.

TABLE 14

PER CENT OF CHILDREN'S RELIGIOUS RESPONSE BY SCHOOL<sup>a</sup>

Questions <sup>c</sup>	1				2				3				4			
	SS <sup>b</sup>	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 25	2.1	1.8	2.9	51.7	91.8	89.5	84.3	34.3	6.2	8.8	12.9	14.0	...	...	...	...
q. 38	56.8	56.1	38.6	60.1	34.2	31.6	45.7	27.5	8.9	12.3	15.7	10.1	...	...	...	1.1
q. 33	60.9	60.4	54.3	39.9	37.0	33.3	40.0	48.3	0.9	5.3	4.3	11.8	...	...	1.4	...
q. 39	58.9	45.6	51.4	16.3	37.7	35.1	40.0	48.9	3.4	10.5	7.2	30.4	...	...	...	3.4
q. 32	80.1	80.7	67.1	52.8	7.5	7.0	8.6	16.3	11.0	10.5	20.0	28.0	0.7	...	4.3	2.2

<sup>a</sup>Equivalent number table in Appendix II, p. 191.

<sup>b</sup>School symbols: SS = St. Stanislaus; SM = St. Mary's; IC = Immaculate Conception; R = Roosevelt.

<sup>c</sup>Questions and code numbers for each response:

q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.

q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.

q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.

q. 39 I pray: (as q. 33.)

q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

variation for all five questions indicated that 5.5 per cent more children of blue collar workers than white collar workers gave positive responses (see Table 16). The mean variation for four of the five questions indicated that 7.0 per cent more children with fathers having 9-11 years of education gave positive responses than children with fathers having 13 or more years of education. Likewise, the mean variations for three of the five questions<sup>9</sup> indicated that positive responses were given by 6.6 per cent of the children with fathers having 1-8 years of education and 5.6 per cent of the children with fathers having 12 years of education than children having fathers with 13 or more years of education (see Table 17). In the remaining questions more children with fathers having 12 and 13 or more years of education than children with fathers having lesser educations disagreed that one religion is as good as another (q. 25). Also nearly equal percentages of children with fathers having 1-8, 12, and 13 or more years of education considered sin to be the worse evil (see Table 17, q. 32).

The data on family nationality indicated only one noteworthy trend. For four of the five questions considerably more children of Polish and Polish-Other families had positive religious values than children of the other ethnic groups--S. and E. Europeans; N., S. and E. Europeans; and American and American-Others. The mean variations indicated that 14.0 per cent

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<sup>9</sup> The mean variations are derived as above by adding the differences in percentages, but the total is divided by three since three questions only were involved.



TABLE 15

PER CENT OF CHILDREN'S RELIGIOUS RESPONSE BY SOCIAL CLASS<sup>a</sup>

Questions	1			2			3			4		
	I-III	IV	V	I-III	IV	V	I-III	IV	V	I-III	IV	V
q. 25 One religion <sup>b</sup> is as good as another.	18.5	21.3	21.6	64.8	70.1	65.8	16.7	8.6	12.6	. .	. .	. .
q. 38 Studying my <sup>c</sup> religion is:	44.4	54.9	62.2	33.3	34.0	29.7	22.3	10.4	7.2	. .	0.7	. .
q. 33 It is necessary <sup>d</sup> to pray:	50.0	52.6	53.3	46.3	39.9	41.4	3.7	6.7	4.5	. .	. .	0.9
q. 39 I pray: <sup>e</sup>	38.9	42.2	33.3	35.2	42.5	45.0	26.0	11.9	18.0	. .	0.7	3.6
q. 32 Sin is: <sup>f</sup>	59.3	65.7	78.4	14.8	10.4	10.8	22.2	20.9	10.8	3.7	1.9	. .

<sup>a</sup>Equivalent number table in Appendix II, p. 192.<sup>b</sup>Responses to q. 25 One religion is as good as another 1. Agree; 2. Disagree; 3. Uncertain.<sup>c</sup>Responses to q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of time not interesting; Never interesting; 4. I do not study my religion.<sup>d</sup>Responses to q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.<sup>e</sup>Responses to q. 39 I pray: (as q. 33.)<sup>f</sup>Responses to q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

fewer children of S. and E. European families; 16.2 per cent fewer children of N., S. and E. European families; and 19.1 per cent fewer children of American and American-Other families gave positive responses to these four questions than children of Polish and Polish-Other families. This clearly supports the claims of ethnic literature<sup>10</sup> about the high religious orientation of the Polish. The remaining question (q. 38) indicated that nearly equal numbers of children of Polish and Polish-Other families; S. and E. European families; and N., S. and E. European families considered the study of their religion always interesting, while 9.1 per cent of the children of American and American-Other families than Polish and Polish-Other families held the same view (see Table 18).

The degree of assimilation of the children of an ethnic group was found to be inversely related with the positive religious values they held. The ethnic groups were arranged according to expected degree of assimilation. The children of Polish and Polish-Other families were considered less assimilated than the children of the other ethnic groups because of their high geographic concentration in the area. The children of S. and E. European families were considered less assimilated than the children of N., and S. and E. European families because of their more recent time of arrival in this country, that is than the Northern Europeans. The arithmetic means indicated that positive responses were given in the five questions by 62.7

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<sup>10</sup>Cf., Chapter I, pp. 8-11.

TABLE 16

PER CENT AND NUMBER OF CHILDREN'S RELIGIOUS RESPONSE  
BY OCCUPATION OF FATHER

Questions <sup>b</sup>	Per Cent								Number							
	1		2		3		4		1		2		3		4	
	WC <sup>a</sup>	BC	WC	BC	WC	BC	WC	BC	WC	BC	WC	BC	WC	BC	WC	BC
q. 25	20.0	21.8	67.5	67.9	12.5	10.3	.	.	16	78	54	243	10	37	.	.
q. 38	47.5	56.7	33.8	33.2	17.5	9.4	1.3	0.3	38	203	27	119	14	34	1	1
q. 33	47.5	53.4	43.8	40.5	8.8	5.3	.	0.3	38	191	35	145	7	19	.	1
q. 39	37.5	39.9	37.5	43.3	25.0	13.1	.	1.7	30	143	30	155	20	47	.	6
q. 32	60.0	69.8	12.5	10.9	23.8	17.1	3.8	1.4	48	250	10	39	19	61	3	5

<sup>a</sup>Occupation symbols: WC = White Collar; BC = Blue Collar.

<sup>b</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray; 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33.)
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

TABLE 17

PER CENT OF CHILDREN'S RELIGIOUS RESPONSE BY EDUCATION OF FATHER<sup>a</sup>

Questions <sup>c</sup>	1				2				3				4			
	1-8 <sup>b</sup>	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 25	26.7	23.0	19.5	16.4	64.0	64.4	70.5	72.1	9.3	12.6	10.0	11.5	. . . .	. . . .	. . . .	. . . .
q. 38	60.5	55.2	55.7	47.5	29.1	34.5	33.3	32.8	8.1	10.3	10.1	19.7	1.2	. .	0.5	. .
q. 33	52.3	58.6	50.5	47.5	39.5	36.8	41.9	47.5	7.0	4.5	6.6	4.9	1.1	. .	. . . .	. . . .
q. 39	34.9	39.1	43.3	32.9	40.7	47.1	39.5	45.9	19.0	11.5	13.4	21.4	3.5	1.1	1.0	. .
q. 32	64.0	70.1	68.1	67.3	15.1	9.2	9.0	14.8	19.8	18.3	19.0	18.0	1.2	1.1	2.9	. .

<sup>a</sup>Equivalent number table in Appendix II, p. 193.

<sup>b</sup>Numbers represent total number of years of education: 1-8; 9-11; 12; and 13 or more years of education.

<sup>c</sup>Questions and code numbers of each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33.)
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

per cent of the children of Polish and Polish-Other families; 51.8 per cent of the children of S. and E. European families; and 43.3 per cent of the children of N., S. and E. European families. This clearly indicated the inverse relationship between the degree of assimilation and religious values. The mean of children of American and American-Other families, 45.6 per cent, who gave positive responses to the five questions differed very little from the mean of the children of N., S. and E. European families. The American and American-Other group, however, probably is not comparable with the other ethnic groups because of the dominant influence of Southern Whites in this group, who originate from a variant cultural background.<sup>11</sup>

To briefly summarize: The findings on social class, occupation and education of the father, and family nationality suggest that children less frequently have positive religious values who are from families in the upper social classes; who belong to more assimilated ethnic groups; and who have fathers in white collar occupations and higher educated.

Independently age and grade were somewhat inaccurate in assessing the relationship of maturity to religious values. The findings were that fewer 14-15 year olds than 11-12 and 13 year olds and fewer eighth graders than seventh graders held positive religious values (see Tables 19 and 20). However, when age was held constant and grade varied in three of the five questions more 13 year old eighth graders held positive religious values than 11-12 year old seventh graders; 13 year old seventh graders; and 14-15 year old eighth graders. The mean variations for these three questions

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<sup>11</sup>Cf., Chapter II, pp. 30-31.

TABLE 18

PER CENT OF CHILDREN'S RELIGIOUS RESPONSE BY FAMILY NATIONALITY<sup>a</sup>

Ques- tions <sup>c</sup>	1				2				3				4			
	PPO <sup>b</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO
q. 25	12.0	26.2	28.2	33.3	80.8	63.9	59.0	51.3	7.2	9.8	12.8	15.4	..	..	..	..
q. 38	52.4	54.1	51.3	61.5	33.2	34.4	42.3	28.2	13.9	11.5	6.4	6.4	..	..	..	2.6
q. 33	56.7	42.6	44.9	46.2	38.9	47.5	47.4	42.3	3.3	8.2	7.7	11.6	..	1.6	..	..
q. 39	49.0	32.8	33.3	25.6	42.3	42.6	43.6	43.6	5.2	24.6	20.5	26.9	0.5	..	1.3	2.6
q. 32	74.5	65.6	59.0	61.5	9.1	11.5	11.5	14.1	14.5	19.6	24.4	23.1	1.0	1.6	5.1	1.3

<sup>a</sup>Equivalent number table in Appendix II, p. 194.<sup>b</sup>Family Nationality symbols: PPO = Polish and Polish-Other; SE = Southern and Eastern Europeans; NSE = Northern, Southern and Eastern Europeans; AAO = American and American-Other.<sup>c</sup>Questions and code numbers for each response:

q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.

q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.

q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.

q. 39 I pray: (as q. 33.)

q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

indicated that 5.2 per cent fewer 11-12 year old seventh graders; 8.5 per cent fewer 13 year old seventh graders; and 10.1 per cent fewer 14-15 year old eighth graders responded positively than 13 year old eighth graders. The other questions showed little difference between the 13 year old eighth graders and the other age-grade groups on considering the study of religion always interesting (q. 38) and little difference between the 13 year old eighth graders and 11-12 year old seventh graders on actually praying three or more times a day (q. 39), but 16.3 per cent more 13 year old seventh graders than 13 year old eighth graders considered the ideal to pray (q. 33) three or more times a day (see Table 21).

The most relevant studies<sup>12</sup> agree that females have more positive religious values than males. In support of this data the present study found that in four of the five questions more girls than boys had positive religious values. The mean variations for three questions indicated that 11.2 per cent more girls than boys responded positively (see Table 22). The other question had 4.6 per cent more boys than girls who disagreed that one religion is as good as another (q. 25).

It is to be concluded, therefore, from the above discussion that, as stated in the hypothesis, children's religious values vary more by religion and school system attended than by the social backgrounds of the parents. However, family nationality showed considerable variations in children's religious values, although not as large as for religion and school system.

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<sup>12</sup>Cf., Chapter I, pp. 18-20.

TABLE 19

PER CENT OF CHILDREN'S RELIGIOUS RESPONSE BY AGE <sup>a</sup>

Ques- tions <sup>c</sup>	1			2			3			4		
	11-12 <sup>b</sup>	13	14-15	11-12	13	14-15	11-12	13	14-15	11-12	13	14-15
q. 25	18.5	20.0	27.6	71.0	68.5	63.0	10.5	11.5	9.4	. .	. .	. .
q. 38	54.0	55.0	56.7	33.1	34.5	30.7	12.1	10.0	11.0	0.8	. .	0.8
q. 33	52.4	56.5	43.3	42.7	36.5	48.0	4.0	6.5	7.9	. .	0.5	. .
q. 39	46.0	42.0	28.3	41.1	38.0	49.6	12.0	16.5	17.3	. .	1.5	2.4
q. 32	63.7	67.5	70.9	10.5	13.0	8.7	23.4	17.0	18.1	2.4	1.5	1.6

<sup>a</sup>Equivalent number table in Appendix II, p. 195.<sup>b</sup>Age in years.<sup>c</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33).
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.



TABLE 20

## PER CENT AND NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY GRADE

Ques- tions <sup>a</sup>	Per Cent								Number							
	1		2		3		4		1		2		3		4	
	7th	8th	7th	8th	7th	8th	7th	8th	7th	8th	7th	8th	7th	8th	7th	8th
q. 25	20.3	23.4	65.0	70.6	14.8	6.1	.	.	48	50	154	151	35	13	.	.
q. 38	54.9	55.6	35.0	30.8	9.6	12.1	0.4	0.5	130	119	83	66	23	26	1	1
q. 33	58.2	44.4	37.1	46.3	3.8	8.8	0.4	.	138	95	88	99	9	19	1	.
q. 39	42.2	36.0	41.4	43.0	13.9	17.3	0.6	1.9	100	77	98	92	33	37	2	4
q. 32	64.1	71.0	11.6	10.3	21.6	16.3	2.1	1.4	152	152	28	22	51	35	5	3

<sup>a</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33).
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

TABLE 21

PER CENT OF CHILDREN'S RELIGIOUS RESPONSE BY AGE AND GRADE<sup>a</sup>

Questions <sup>c</sup>	1				2				3				4			
	11-12 <sup>b</sup>		13	14-15	11-12		13	14-15	11-12		13	14-15	11-12		13	14-15
	7th	7th	8th	8th	7th	7th	8th	8th	7th	7th	8th	8th	7th	7th	8th	8th
q. 25	18.6	20.8	19.1	27.2	71.2	63.2	74.5	67.5	10.2	16.0	6.4	5.3	..	..	..	..
q. 38	53.4	54.7	55.3	55.3	34.7	35.8	33.0	30.7	11.0	9.4	10.6	12.3	0.8	..	..	0.9
q. 33	53.4	64.2	47.9	42.1	42.4	31.1	42.6	49.1	3.4	3.7	9.6	1.8	..	0.9	..	..
q. 39	46.6	38.7	45.7	28.1	42.4	39.6	36.2	50.0	10.1	17.0	16.0	16.6	..	1.9	1.1	2.6
q. 32	64.4	64.2	71.3	71.9	11.0	13.2	12.8	8.8	22.0	20.8	12.8	17.6	2.5	0.9	2.1	0.9

<sup>a</sup>Equivalent number table in Appendix II, p. 196.<sup>b</sup>Age in years by grade.<sup>c</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33).
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

Summary, --1. The common Christian background of the children was indicated by the positive religious values the majority expressed about God, religion and the church, and prayer.

2. Considerably more parochial school children had positive religious values than public school children.

3. Considerably more Catholics in parochial school had positive religious values than Catholics in public school or Protestants in public school.

4. The Catholics in public school and Protestants only differed to a minor degree in their expressions of positive religious values.

5. Fewer children from Immaculate Conception and considerably fewer children from Roosevelt had positive religious values than children from St. Stanislaus and St. Mary's.

6. More lower class children--Classes IV and V--expressed positive religious values than children from the upper classes--Classes I-III.

7. More children with fathers in blue collar occupations expressed positive religious values than children with fathers in white collar occupations.

8. More children with fathers having lower educational backgrounds--1-8, 9-11, 12 years of education--had positive religious values than children with fathers having 13 or more years of education.

9. Considerably more children of Polish and Polish-Other families had positive religious values than children of the other ethnic groups-- S. and E. Europeans; N., S. and E. Europeans; and American and American-Others.

TABLE 22

## PER CENT AND NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY SEX

Ques- tions <sup>b</sup>	Per Cent								Number							
	1		2		3		4		1		2		3		4	
	B <sup>a</sup>	G	B	G	B	G	B	G	B	G	B	G	B	G	B	G
q. 25	19.5	24.0	69.9	65.3	10.6	10.7	. .	. .	44	54	158	147	24	24	. .	
q. 38	48.7	61.8	35.4	30.7	15.0	6.6	0.9	. .	110	139	80	69	34	15	2	.
q. 33	46.5	56.9	42.9	40.0	9.7	2.6	. .	0.4	105	128	97	90	22	6	.	1
q. 39	34.5	44.0	39.4	44.9	21.2	9.8	1.8	0.9	78	99	89	101	48	22	4	2
q. 32	61.5	73.3	10.6	11.6	23.5	14.6	3.1	0.4	139	165	24	26	53	33	7	1

<sup>a</sup>Symbols for sex: B = Boys; G = Girls.

<sup>b</sup>Questions and code numbers for each response:

q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.

q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.

q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.

q. 39 I pray: (as q. 33).

q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

10. In general, the data suggested that the religious values of an ethnic group are inversely related with its degree of assimilation.

11. The findings on social class, occupation and education of the father, and family nationality suggest that children less frequently have positive religious values who are from families in the upper social classes; who belong to more assimilated ethnic groups; and who have fathers in white collar occupations and higher educated.

12. More 13 year old eighth graders had positive religious values than the other age-grade groups--11-12 year old seventh graders; 13 year old seventh graders; and 14-15 year old eighth graders.

13. The school system of the child, religion of the mother, and the family nationality indicated considerably larger variations in children's religious values than social class, occupation and education of the father, or age-grade, and sex of the child.

## CHAPTER IV

### SELECTED ETHICAL VALUES

Ethical values differ from religious values in that they relate one man with another through right and wrong behavior,<sup>1</sup> and religious values relate a man with God. Three areas of ethical values were examined: honesty with other's possessions, truthfulness, and friendliness. A child was considered to be honest with other's possessions if he opposed keeping goods which belonged to others; truthful if he opposed telling another something contrary to what he knew to be true; and friendly if he sought the companionship of others as a good in itself and treated unfriendly people in a friendly way.

The general response pattern indicated that a large majority of the sample accepted the culturally approved value of honesty. That a poor boy would be justified in taking a bicycle which his parents could never afford (q. 18) was disapproved by the largest majority of children, 92.2 per cent (see Table 23). Likewise, the obligation to return borrowed articles of small value (q. 23)--pencils, erasers, or crayons--and lost articles (q. 30)--a wallet containing five dollars even though returning it involved a great deal of inconvenience--received the approval of 70.7 and 78.5 per cent of the children, respectively.<sup>2</sup> A sense of honesty to both their families and their

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<sup>1</sup>Hart, Dictionary of Sociology, p. 108.

<sup>2</sup>The 78.5 per cent was arrived at by combining the 18.2 per cent who responded that they would try to find the owner of the wallet if it did not cause them too much bother and the 60.3 per cent who responded that they would try to find the owner of the wallet even if it caused them a lot of bother (see Table 23).

government was clearly shown by the children in that 83.8 per cent disapproved of taking small sums of money laying around the house which were not left for them (q. 16) and 76.3 per cent disapproved of not declaring all yearly earnings (q. 4) for income tax purposes.

In two other situations a sizable percentage of children demonstrated that they guided their judgments of honesty by the relative harm done by an act of injustice rather than by the act's basic injustice. In one of the questions a child was portrayed as having received too much change in a large department store (q. 7) but rather than giving it back he gave it to charity. This action was approved by 45.2 per cent and disapproved by 37.3 per cent. However, when the owner was portrayed as a small store keeper (q. 17), rather than a large department store, the same action was disapproved by 60.3 per cent of the children and approved by only 24.4 per cent.

In general, the cultural pressures toward honesty on examinations (q. 14) and at sports (q. 15) were reflected by a sizable majority of the children who opposed cheating on examinations, 85.8 per cent, and at sports, 89.1 per cent.

The data indicated that the children's judgments about the rightness or wrongness of lies were guided more by the circumstances of the various situations rather than by the nature of a lie--saying something contrary to what one knows to be true. When a lie seemed to be socially acceptable, e.g., to make up an excuse to prepare a birthday surprise for mother (q. 8), a majority of children, 72.0 per cent, voiced their approval of the lie. Where a lie was considered expedient to prevent a grave disaster, e.g., an atomic

war (q. 10), a majority felt it permissible to lie, 65.0 per cent. Interestingly, in this case the percentage of agreement was somewhat lower than in the case of the birthday surprise. Perhaps the use of the word "lie" in connection with the serious disaster and its implication, but not specific mention, in connection with the birthday surprise brought about the difference.

Differential role relationships were also assumed important in evaluating the value of truthfulness. It was assumed that more children would feel obligated to tell the truth to parents, fewer to teachers, and even less to peers. This suspicion was only partially borne out. The data indicated that the children felt considerably less obligated to tell the truth to peers (q. 12), 57.9 per cent, than to parents (q. 9), 80.5 per cent, and to teachers (q. 11), 86.3 per cent. Contrary to what was expected more children felt obligated to tell the truth to teachers than to parents. If accurate this finding suggests that the children considered their teachers as parent surrogates at least in so far as the obligation of truthfulness, and probably in many other areas.

The responses to three of the questions on friendliness indicated that while most of the children accepted friendliness as a positive value, they did not in equal proportions agree to the need for being friendly in all their relations, and some posited mercenary reasons for differentiating friendship ties. A considerable majority of the children, 84.5 per cent, felt obligated to be friendly to unfriendly members of the family (q. 5), while fewer, 62.3 per cent, felt obligated to be friendly to unfriendly



TABLE 23

## PER CENT AND NUMBER OF CHILDREN'S ETHICAL RESPONSE

Questions <sup>a</sup>	Per Cent			Number		
	1	2	3	1	2	3
q. 18 A poor boy steals a bicycle from a bicycle shop.	2.7	92.2	5.0	12	416	23
q. 7 Keep a dollar too much in change from a large dept. store.	45.2	37.3	17.3	204	168	78
q. 17 Keep a dollar too much in change from a very small store keeper.	24.4	60.3	15.3	110	272	69
q. 30 Find a wallet with five dollars in it.	60.3	18.2	21.0	272	82	95
q. 23 Not return borrowed articles of small value.	21.0	70.7	7.8	95	319	35
q. 16 Take fifteen or twenty cents laying around the house.	8.6	83.8	7.5	39	378	34
q. 4 Not to declare all yearly income for income tax purposes.	9.3	76.3	14.4	42	344	65
q. 14 Cheat on examinations.	5.8	85.8	8.4	58	387	38
q. 15 Cheat at sports.	8.4	89.1	2.4	38	402	11
q. 9 Lie to parents.	12.2	80.5	7.3	55	363	33
q. 11 Lie to teachers.	8.4	86.3	5.0	38	389	23
q. 12 Lie to peers.	25.7	57.9	16.2	116	261	73
q. 8 Make up an excuse to prepare a birthday surprise for mother.	72.0	18.0	9.8	325	81	44
q. 10 Lie to prevent a grave disaster.	65.0	17.0	18.0	293	77	81
q. 5 Friendliness to unfriendly members of the family.	85.4	8.2	6.2	385	37	28
q. 26 Unfriendliness to unfriendly classmates.	28.8	62.3	8.6	130	281	39
2. 6 Mercenary friendships.	19.1	66.1	14.4	86	298	65

<sup>a</sup>For all questions except question 30 the responses are 1. Agree; 2. Disagree; 3. Uncertain. The responses for question 30 are 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.

classmates (q. 26). This suggests that friendliness as a basic value may be related to differential roles. Although two-thirds of the children 66.1 per cent. opposed cultivating friendships for mercenary reasons (q. 6)--the spending money, sporting equipment, of phonograph records other children may have--, 28.6 per cent saw no difficulty in using these motives for cultivating friendships.

The purpose of any school system whether parochial, public, or private is to transmit cultural patterns, institutions, and values. Among the values of a culture are its ethical values. In transmitting these values the parochial school seems to have an advantage over the public school in that, it is religion centered and has religious motivations and sanctions at its disposal which the public school does not have.<sup>3</sup> The data collected in this study partially supports this assumption. In all five questions (qq. 7, 17, 30, 33, 4) on honesty with other's possessions more parochial school children than public school children expresses positive values. The mean variations<sup>4</sup> for these questions indicated that 8.9 per cent more parochial school children than public school children gave positive responses.<sup>5</sup>

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<sup>3</sup>Fichter, Parochial School, pp. 110, 429, 452.

<sup>4</sup>The mean variations of positive responses toward honesty with other's possessions, truthfulness, and friendliness are derived as above (see P. 57 footnote 4).

<sup>5</sup>All questions on ethical values, except one, are negatively stated as far as the value is concerned. Hence, the disagreement responses are considered the most positive acceptance of the assumed value, i.e., "going to a lot of bother to return a lost wallet."

(See Table 24). Only one of the two questions on friendliness produced noteworthy variations. More parochial school children, 12.9 per cent, than public school children opposed being friendly to unfriendly classmates (q. 26). However, in all three questions on truthfulness (qq. 12,8,10) more public school children than parochial school children expressed positive values. The mean variations for these questions indicated that 12.0 per cent more public school children than parochial school children answered positively.

When school system was held constant and religion of mother varied, it was found that fewer Catholics in public school expressed positive values on honesty with other's possessions and friendliness than the Catholics in parochial school or the Protestants in public school. The data indicated larger variations between the Catholics in parochial school and Catholics in public school on honesty with other's possessions and friendliness than between the Catholics in parochial school and the Protestants in public school. The variations between the two Catholic groups of children probably was not or, at least, to a lesser degree attributable to the public school, since the variations between the Catholics in parochial school and Protestants in public school were not large. The better interpretation might be that the home failed to reinforce these values. The variations in ethical values by school system and religion of mother were smaller than the variations in religious values for the same variables. This may have been because the common cultural background of the children was more operative for ethical values than religious values. In four of the five questions on

**TABLE 24**  
**PER CENT AND NUMBER OF CHILDREN'S ETHICAL RESPONSE BY SCHOOL SYSTEM**

Ques- tions	Per Cent						Number					
	1		2		3		1		2		3	
	Paro. <sup>a</sup>	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.
q. 7	46.9	42.7	37.7	36.5	15.4	20.2	128	76	103	65	42	36
q. 17	22.0	28.1	64.5	53.9	13.6	18.0	60	50	176	96	37	32
q. 30	64.8	53.4	16.8	20.2	18.0	25.8	177	95	46	36	49	46
q. 23	20.1	22.5	74.0	65.7	5.9	10.7	55	40	202	117	16	19
q. 4	7.0	13.0	81.3	68.5	11.7	18.5	19	23	222	122	32	33
q. 12	28.9	20.8	52.7	65.7	17.9	13.5	79	37	144	117	49	24
q. 8	77.3	64.0	13.2	25.3	7.5	10.1	211	114	36	45	26	18
q. 10	65.6	64.0	12.8	23.6	21.6	12.4	179	114	35	42	59	22
q. 26	24.5	35.4	67.4	54.5	7.7	10.1	67	63	184	97	21	18
q. 6	19.8	18.0	64.8	68.0	15.4	12.9	54	32	177	121	42	23

<sup>a</sup>School system abbreviations: Paro.= Parochial School; Pub.= Public School.

<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

honesty with other's possessions the mean variations indicated that 12.5 and 5.4 per cent fewer Catholics in public school than Catholics in parochial school and Protestants in public school answered positively (see Table 25). The remaining question showed little difference in disagreement between the three religious groups on giving extra change received in a large department store to charity rather than returning it (q. 7).

As above 22.9 and 7.9 per cent fewer Catholics in public school disagreed with being unfriendly with unfriendly classmates than Catholics in parochial school or Protestants in public school. The other question showed little difference in disagreement between the two groups of Catholic children on making friends for mercenary reasons (q. 6). On the same matter 6.0 per cent more Catholics in parochial school than Protestants in public school disagreed.

The above tendency on the part of larger numbers of Catholics in parochial school to respond positively toward values of honesty with other's possessions and friendliness was reversed for truthfulness. In the three questions on truthfulness the mean variations indicated that more Protestants in public school, 15.6 per cent, and Catholics in public school, 10.5 per cent, than Catholics in parochial school gave positive responses (see Table 25). It is difficult to understand the seeming inconsistency of truthfulness with honesty with other's possessions and friendliness, except that possibly truthfulness was reinforced more in the public school or in Sunday school than in the parochial school.

Only one trend was found between the four schools when inter-school

TABLE 25

PER CENT OF CHILDREN'S ETHICAL RESPONSE BY RELIGION OF<sup>a</sup>  
MOTHER AND SCHOOL SYSTEM

Ques- tions	1			2			3		
	C Paro. <sup>b</sup>	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.
q. 7	47.4	36.6	49.2	36.8	38.6	34.9	15.8	21.8	15.9
q. 17	21.8	22.8	36.5	64.3	57.4	49.2	13.9	19.8	14.3
q. 30	64.7	56.4	44.4	16.9	20.8	20.6	18.1	22.8	33.4
q. 23	20.7	19.8	23.8	73.7	70.3	65.1	5.6	8.9	9.5
q. 4	6.4	10.9	15.9	81.6	73.3	65.1	12.0	15.8	19.0
q. 12	29.3	19.8	20.6	52.3	65.3	66.7	18.0	14.9	12.7
q. 8	77.4	67.3	58.7	13.5	22.8	28.6	9.0	9.9	11.1
q. 10	65.4	60.4	69.8	12.8	27.7	15.9	21.8	11.9	14.3
q. 26	24.8	29.7	47.6	67.3	59.4	44.4	7.5	10.9	7.9
q. 6	19.9	17.8	19.0	64.3	70.3	65.1	15.8	11.9	12.7

<sup>a</sup>Equivalent number table in Appendix II, p. 197.

<sup>b</sup>Symbols for school system and religion of mother: C. Paro. = Catholics in parochial school; P. Pub. = Protestants in public school; C. Pub. = Catholics in public school.

<sup>c</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

comparisons were made. Four of the five questions on honesty with other's possessions the mean variations indicated that more children from St. Mary's, 8.3 and 13.0 per cent, than from St. Stanislaus and Roosevelt gave positive responses, and, likewise, on four of the five questions more children from St. Mary's, 9.8 per cent, than Immaculate Conception responded similarly (see Table 26). The remaining question indicated that 7.1 per cent more children from St. Mary's than Immaculate Conception agreed with the practice of not returning borrowed articles of small value (q. 23). Little inter-school consistency was found for the values of truthfulness and friendliness.

The social class of an individual determines for him his life chances, educational opportunities, and control over the positions of power. These, in turn, give rise to value systems which characterize the various social classes. The social class studies and literature have formed and empirically supported this position. They have shown that ethical values vary directly with social class except for somewhat of a decline in the upper class.<sup>6</sup> For this reason a major hypothesis of this study is that ethical values vary more with social class than with religion or school attended.

The data collected in this study did not support the hypothesis. In general, as above for religious values, more lower class children than upper class children expressed positive ethical values--honesty with other's

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<sup>6</sup>Cf., Chapter I, p. 7.

TABLE 26

PER CENT OF CHILDREN'S ETHICAL RESPONSE BY SCHOOL<sup>a</sup>

Ques- tions	1				2				3			
	SS <sup>b</sup>	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 7	50.0	33.3	51.4	42.7	32.2	47.4	41.4	36.5	17.8	19.3	7.1	20.2
q. 17	24.7	7.0	28.6	28.1	61.0	77.2	61.4	53.9	14.4	15.8	10.0	18.0
q. 30	66.4	70.2	57.1	53.4	17.8	17.5	14.3	20.2	15.7	12.3	27.2	25.8
q. 23	21.2	22.8	15.7	22.5	72.6	75.4	75.7	65.7	6.2	1.8	8.6	10.7
q. 4	6.8	3.5	10.0	13.0	79.5	86.0	81.4	68.5	13.7	10.5	8.6	18.5
q. 12	26.7	38.6	25.7	20.8	52.1	42.1	62.9	65.7	20.5	19.3	11.4	13.5
q. 8	80.1	71.9	75.7	64.0	10.3	15.8	17.1	25.3	9.6	12.3	7.1	10.1
q. 10	59.6	77.2	68.6	64.0	12.3	12.3	14.3	23.6	28.1	10.5	17.1	12.4
q. 26	22.6	26.3	27.1	35.4	65.6	68.4	70.0	54.5	11.6	3.5	2.9	10.1
q. 6	16.4	17.5	28.6	18.0	64.4	64.9	65.7	68.0	19.2	17.5	5.7	12.9

<sup>a</sup>Equivalent number table in Appendix II, p. 198.<sup>b</sup>School symbols: SS = St. Stanislaus; SM = St. Mary's;  
IC = Immaculate Conception; R = Roosevelt.<sup>c</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.



possessions, truthfulness, and friendliness. In three of the five questions on honesty with other's possessions the mean variation indicated 11.1 per cent more children from Class V than Classes I-III responded positively (see Table 27). Likewise, for all three questions on truthfulness the mean variation showed 8.5 per cent more children from Class V than Classes I-III responded positively. The responses of the children from Class IV for the three ethical values were inconsistent. The remaining two questions on honesty with the possessions of others showed 14.7 per cent more children from Classes I-III than Class V opposed giving extra change received in a large department to charity rather than returning it (q. 7), and the three social groupings almost equally opposed not declaring all yearly earnings for income tax purposes.

The two questions which treated friendliness varied in opposite directions with social class. Considerably more children from Class V, 19.5 per cent, than from Classes I-III opposed being unfriendly to unfriendly classmates. This may be an extension of the higher percentages of children from Class V who gave positive religious responses. However, more children from Classes I-III, 6.5 per cent, than Class V opposed making friends for mercenary reasons (q. 6). This probably reflected the more favorable economic position of these children.

The variations in the children's ethical values associated with the occupational and educational backgrounds of the fathers were more consistent than social class variations but, in general, were not as large. More children of blue collar workers responded positively toward all three ethical

TABLE 27

PER CENT OF CHILDREN'S ETHICAL RESPONSE BY SOCIAL CLASS<sup>a</sup>

Ques- tions	1			2			3		
	I-III	IV	V	I-III	IV	V	I-III	IV	V
q. 7	40.7	42.5	51.4	42.6	41.0	27.9	16.7	16.4	19.8
q. 17	27.8	23.5	23.4	55.6	63.4	57.7	16.7	13.1	18.9
q. 30	46.3	59.0	68.5	29.6	18.3	15.3	24.1	22.4	15.3
q. 23	20.4	24.3	14.4	68.5	68.3	77.5	11.1	6.7	8.1
q. 4	9.3	10.4	6.3	77.8	76.5	76.6	13.0	13.1	17.1
q. 12	29.6	28.4	18.9	48.1	56.3	64.9	22.2	14.9	16.2
q. 8	70.4	73.9	68.5	13.0	17.9	19.8	16.7	7.8	11.7
q. 10	68.5	67.5	56.8	20.4	14.2	23.4	11.1	18.3	19.8
q. 26	27.8	33.2	18.0	59.3	58.2	74.8	13.0	8.2	7.2
q. 6	14.8	22.8	14.4	75.9	63.1	69.4	7.4	14.6	16.2

<sup>a</sup>Equivalent number table in Appendix II, p. 199.<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

values than children of white collar workers. In four of the five questions on honesty the mean variations indicated 6.9 per cent more children of blue collar workers than white collar workers answered positively (see Table 28). The other question was that 4.9 per cent more children of white collar workers than blue collar workers opposed not declaring all yearly earnings for income tax purposes (q. 4).

The mean variations for all three questions on truthfulness indicated that 8.2 per cent more children of blue collar workers than white collar workers responded positively toward the value of truthfulness. Only one of the questions on friendliness presented noteworthy variations. Unfriendliness to unfriendly classmates (q. 26) was opposed by 6.2 per cent more children of blue collar workers than white collar workers.

The children with fathers in no one educational group expressed all three ethical values positively. The children's positive values toward honesty with other's possessions were directly related with the educational backgrounds of their fathers. The means for four of the five questions indicated that 54.0 per cent of the children with fathers having 1-8 years of education; 60.7 per cent of the children with fathers having 9-11 years of education; 62.7 per cent of the children with fathers having 12 years of education; and 66.0 per cent of the children with fathers having 13 or more years of education answered positively (see Table 29). The remaining question on going to a lot of bother to return a lost wallet (q. 30) was directly related with education up to children with fathers having 13 or more years of education who declined in percentage of positive response (see

**TABLE 28**  
**PER CENT AND NUMBER OF CHILDREN'S ETHICAL RESPONSE BY OCCUPATION OF FATHER**

Ques- tions	Per Cent						Number					
	1		2		3		1		2		3	
	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar
q. 7	45.0	44.4	36.3	38.0	18.8	17.3	36	159	29	136	15	62
q. 17	23.8	23.7	60.0	60.9	16.3	15.4	19	85	48	218	13	55
q. 30	43.8	63.7	26.3	17.0	30.0	18.0	35	228	21	61	24	67
q. 23	23.8	20.9	66.3	71.2	10.0	7.3	19	75	53	255	8	26
q. 4	8.8	9.5	80.0	75.1	11.3	15.4	7	34	64	269	9	55
q. 12	33.8	24.0	47.5	60.1	18.8	15.6	27	86	38	215	15	56
q. 8	73.8	71.2	13.8	19.0	12.5	9.5	59	255	11	68	10	34
q. 10	75.0	62.8	16.3	17.3	8.8	19.8	60	225	13	62	7	71
q. 26	32.5	27.7	57.5	63.7	10.0	8.4	26	99	46	228	8	30
q. 6	21.3	18.7	67.5	65.4	10.0	15.6	17	67	54	234	8	56

<sup>a</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to pers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

Table 29).

Fewer children with fathers having 13 or more years of education expressed positive values toward truthfulness than children with fathers having 1-8 and 12 years of education. In all three questions the mean variations indicated that 5.7 per cent fewer children with fathers having 13 or more years of education than children with fathers having 12 years of education answered positively. Likewise, in two of the three questions 7.7 per cent fewer children with fathers having 13 or more years of education than children with fathers having 1-8 years of education answered positively. However, there was practically no variation in disagreement on lying to prevent a grave disaster (q. 10) between children with fathers having 1-8 and 13 or more years of education (see Table 29).

The mean variations for the two questions which tested friendliness indicated that fewer children with fathers having 9-11 years of education--10.0, 7.3, 13.9 per cent--expressed positive values toward friendliness than children with fathers in the other educational groups--1-8, 12, and 13 or more years of education.

Studies<sup>7</sup> have given little empirical evidence to establish ethical value patterns for the ethnic groups of this country. This obviously leaves little empirical basis for prediction. However, ethnic group values can be predicted to a certain extent within the context of their past cultural

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<sup>7</sup>Cf., Chapter I, pp. 8-12.

TABLE 29

PER CENT OF CHILDREN'S ETHICAL RESPONSE BY EDUCATION OF FATHER<sup>a</sup>

Questions <sup>b</sup>	1				2				3			
	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 7	54.7	46.0	42.2	38.3	29.1	34.5	38.9	51.7	16.3	18.4	19.0	10.0
q. 17	32.6	21.8	23.7	18.3	53.5	55.2	64.0	68.3	14.0	23.0	12.3	13.3
q. 30	54.7	59.8	63.0	56.7	20.9	19.5	16.6	20.0	23.3	20.6	19.9	23.4
q. 23	25.6	16.1	20.9	21.7	65.1	77.0	70.1	73.3	8.1	6.9	8.5	5.0
q. 4	8.1	6.9	11.4	8.3	72.1	77.0	77.3	80.0	19.8	16.1	11.4	11.7
q. 12	23.3	19.5	28.0	31.7	57.0	60.0	59.2	50.0	18.6	20.7	12.8	18.3
q. 8	67.4	70.1	75.4	71.7	23.3	17.2	16.6	15.0	8.1	12.6	8.1	13.3
q. 10	64.0	62.1	65.9	66.7	20.9	19.5	13.7	20.0	15.1	18.4	20.4	13.3
q. 26	23.3	17.2	18.5	23.3	69.8	58.6	65.9	66.7	7.0	24.1	14.7	8.3
q. 6	23.3	17.2	18.5	18.3	67.4	58.6	65.9	78.3	9.3	24.1	14.7	3.3

<sup>a</sup>Equivalent number table in Appendix II, p. 200.<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 3. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

heritages. An ethnic group such as the Polish which has originated from a highly religiously oriented background logically might be expected to have a similar ethical orientation. This supposition, however, was not supported by the data. In Chapter III more children of Polish and Polish-Other families than children of the other ethnic groups expressed positive religious values. Here, however, fewer children of Polish and Polish-Other families than children of the other ethnic groups expressed the three ethical values. More children of S. and E. European families consistently expressed the three ethical values positively than children of the other ethnic groups. No direct relationship was found between the frequency of expression of positive ethical values and the degree of assimilation. For three of the five questions on honesty the mean variation indicated that more children of S. and E. European families--8.0, 11.1, 7.7 per cent--gave positive responses than the children of Polish and Polish-Other families; American and American-Other families; and N., S. and E. European families (see Table 30). The remaining questions (qq. 7, 30, 23) showed little difference between the children of S. and E. European families and the children of the various ethnic groups concerned (see Table 30).

Positive values toward truthfulness were expressed by more children of American and American-Other families than both the children of Polish and Polish-Other families and N., S. and E. European families. For all three questions the mean variations were between 6.5 - 8.3 per cent. For two of the three questions the mean variation indicated that 6.2 per cent more children of S. and E. European families than N., S. and E. European

TABLE 30

PER CENT OF CHILDREN'S ETHICAL RESPONSE BY FAMILY NATIONALITY<sup>a</sup>

Ques- tions	1				2				3			
	PPO <sup>b</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO
q. 7	49.5	50.8	32.1	38.5	33.2	39.3	48.7	42.3	17.3	9.8	17.9	19.2
q. 17	24.5	23.0	16.7	26.9	58.2	70.5	62.8	61.5	17.3	6.6	20.5	11.5
q. 30	63.0	62.3	62.8	53.8	16.8	14.8	15.4	28.2	19.7	22.9	21.8	18.0
q. 23	24.0	24.6	20.5	14.1	69.7	70.5	69.2	71.8	6.3	4.9	9.0	12.8
q. 4	8.7	4.9	10.3	10.3	77.9	83.6	75.6	67.9	13.5	11.5	14.1	21.8
q. 12	26.0	27.9	34.6	15.4	55.3	59.0	51.3	65.4	18.3	13.1	14.1	19.2
q. 8	77.9	70.5	74.4	62.8	13.9	21.3	16.7	20.5	8.2	8.2	7.7	16.7
q. 10	63.9	62.3	67.9	61.5	13.5	19.7	20.5	21.8	22.6	18.0	11.5	16.7
q. 26	29.3	36.1	23.1	25.6	60.6	63.9	66.7	61.5	9.6	.	10.3	12.8
q. 6	20.2	19.7	23.1	12.8	61.1	72.1	70.5	66.7	18.3	8.2	6.4	19.2

<sup>a</sup>Equivalent number table in Appendix II, p. 201.<sup>b</sup>Family Nationality symbols: PPO = Polish and Polish-Other; SE = Southern and Eastern Europeans; NSE = Northern, Southern and Eastern Europeans; AAO = American and American-Other.<sup>c</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.



families gave positive responses. The remaining question showed no variation between the children of S. and E. European families and N., S. and E. European families on lying to prevent a grave disaster (q. 10).

In the two questions on friendliness the mean variations indicated that more children of S. and E. European families, 7.2 per cent, and N., S. and E. European families, 7.8 per cent, than of Polish and Polish-Other families answered the questions positively.

The studies of Gesell and his colleagues have found that the ethical values of children vary with age. The data gathered in this study supports these findings in a limited way, possibly because of the small age span of the sample and their common Christian heritage.

The ethical variations related with age alone were small and centered around the 13 year old age group. More 13 year olds expressed positive values toward truthfulness and friendliness than the 11-12 year olds and 14-15 year olds. The mean variations for these two values were small, between 3.1-5.3 per cent. Little consistency was found between age and honesty with other's possessions (see Table 31).

When the additional control of grade was added to age, more 13 year old eighth graders than any other age-grade group--11-12 year old seventh graders; 13 year old seventh graders; and 14-15 year old eighth graders--expressed the three ethical values. It will be recalled that the 13 year old eighth graders followed the same pattern for religious values.<sup>8</sup> More

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<sup>8</sup> Cf., Chapter III, p. 69.

13 year old eighth graders expressed positive values toward honesty with other's possessions than 11-12 and 13 year old seventh graders. In four of the five questions the mean variations indicated that 12.7 per cent more 13 year old eighth graders than 13 year old seventh graders responded positively toward honesty, and, likewise, in three of the five questions 14.3 per cent more 13 year old eighth graders than 11-12 year old seventh graders responded positively. The other questions were that 6.3 per cent more 13 year old seventh graders than 13 year old eighth graders disagreed with not returning borrowed articles of small value (q. 23). Also, 13 year old eighth graders and 11-12 year old seventh graders showed little difference in disagreement over giving to charity extra change received from a small store keeper rather than returning it (q. 17) and going to a lot of bother to return (q. 30) a lost wallet (see Table 32).

More 13 year old eighth graders than 11-12 year old seventh graders and 14-15 year old eighth graders expressed positive values toward truthfulness and friendliness. In all three questions on truthfulness the mean variations showed that 5.6 per cent fewer 13 year old eighth graders than 14-15 year old eighth graders agreed<sup>9</sup> with untruthfulness; the same was true

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<sup>9</sup> The mean variations of positive responses toward truthfulness and friendliness were derived from the agreement responses rather than the disagreement responses, since generally larger variations were found for agreement. The mean variations for honesty continued to be derived from the disagreement responses.

TABLE 31

PER CENT OF CHILDREN'S ETHICAL RESPONSE BY AGE<sup>a</sup>

Ques- tions	1			2			3		
	11-12 <sup>b</sup>	13	14-15	11-12	13	14-15	11-12	13	14-15
q. 7	46.0	45.0	44.9	37.9	39.0	33.9	15.3	16.0	21.3
q. 17	21.8	24.0	27.6	62.9	59.0	59.8	15.3	17.0	12.6
q. 30	60.5	59.5	61.4	21.0	17.0	17.3	18.6	22.5	21.2
q. 23	31.5	19.5	13.4	56.5	74.5	78.7	11.3	5.5	7.9
q. 4	9.7	7.0	12.6	71.8	80.5	74.0	18.5	12.5	13.4
q. 12	29.8	24.5	23.6	54.8	58.0	60.6	15.3	17.5	15.0
q. 8	78.2	67.0	74.0	13.7	21.5	16.5	8.1	11.0	9.4
q. 10	62.9	65.5	66.1	16.1	15.5	20.5	21.0	19.0	13.4
q. 26	28.2	27.0	32.2	59.7	64.5	61.4	12.1	8.0	6.3
q. 6	21.8	17.0	19.7	58.9	70.0	66.9	17.7	13.0	13.4

<sup>a</sup>Equivalent number table in Appendix II, p. 202.<sup>b</sup>Age in years.<sup>c</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

TABLE 32

PER CENT OF CHILDREN'S ETHICAL RESPONSE BY AGE AND GRADE<sup>a</sup>

Ques- tions	1				2				3			
	11-12 <sup>b</sup>		13		14-15		11-12		13		14-15	
	7th	7th	8th	8th	7th	7th	8th	8th	7th	7th	8th	8th
q. 7	44.9	54.7	34.0	43.9	38.1	30.2	48.9	35.1	16.1	15.1	17.0	21.1
q. 17	21.2	29.2	18.1	26.3	62.7	55.7	62.8	59.6	16.1	15.1	19.1	14.0
q. 30	61.0	56.6	62.8	62.3	21.2	20.8	12.8	18.4	17.8	20.8	24.5	19.2
q. 23	29.7	15.1	24.5	13.2	57.6	77.4	71.3	79.8	11.9	7.5	3.2	7.0
q. 4	8.5	9.4	4.3	9.6	72.0	71.7	90.4	76.3	19.5	18.9	5.3	14.0
q. 12	27.1	29.2	19.1	23.7	57.6	58.5	57.4	60.5	15.3	12.3	23.4	14.9
q. 8	78.8	62.3	72.3	75.4	12.7	23.6	19.1	14.0	8.5	13.2	8.5	10.5
q. 10	63.6	66.0	64.9	68.4	15.3	15.1	16.0	19.3	21.2	18.9	19.1	12.3
q. 26	25.4	25.5	28.7	35.1	61.9	64.2	64.9	59.6	12.7	9.4	6.4	5.3
q. 6	22.0	18.9	14.9	18.4	57.6	68.9	71.3	69.3	18.6	12.3	13.8	12.3

<sup>a</sup>Equivalent number table in Appendix II, p. 203.<sup>b</sup>Age in years by grade.<sup>c</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

in two of the three questions on truthfulness for 7.3 per cent fewer 13 year old eighth graders than 11-12 year old seventh graders agreed. In the remaining question the 13 year old eighth graders and 11-12 year old seventh graders showed little difference in agreement on lying to prevent a grave disaster (q. 10).

In the two questions on friendliness the mean variations indicated that 5.0 per cent fewer 13 year old eighth graders than 14-15 year old eighth graders agreed with being unfriendly. Only one of the two questions on friendliness showed noteworthy variations between the 13 year old eighth graders and 11-12 year old seventh graders. Fewer 13 year old eighth graders, 7.1 per cent, than 11-12 year old seventh graders agreed with making friends for mercenary reasons (q. 6).

Several reasons suggest themselves for the higher percentages of positive responses given by the 13 year old eighth graders. It may be that the lower maturity level of the 11-12 and 13 year old seventh graders accounted, at least, in part for their lower percentages of positive responses. It may be that certain 14-15 year old eighth graders responded as they did because they had begun to absorb adult ethical standards. Or possibly lower intelligence levels may have been related, since this group was a year or more older than the majority of the eighth graders.

The studies on the ethical values of males and females have centered around the values of adults, particularly college students. These studies have not been as consistent in their findings about ethical values as they

have been about religious values. Some studies<sup>10</sup> have found females to be more ethical than males. Other studies<sup>11</sup> have found similarities in some respects and dissimilarities in others, e.g., females have been found to consider petty theft more serious than males, but males have been found to consider lying to parents more serious. The data collected by this study found that more girls than boys expressed positive values toward honesty with other's possessions, truthfulness, and friendliness. Also more girls than boys were uncertain about possible situations of dishonesty with other's possessions and untruthfulness. In all five questions on honesty the mean variations showed that 8.6 per cent more girls than boys responded positively toward honesty with other's possessions<sup>12</sup> (see Table 33).

In two of the three questions on truthfulness the mean variations indicated that 13.6 per cent more girls than boys responded positively toward truthfulness.<sup>12</sup> The remaining question indicated that both boys and girls almost equally agreed with making up an excuse to leave the room to

<sup>10</sup>G. A. Lundberg, "Sex Differences on Social Questions," School and Society, XXIII (1926), 595-600.

<sup>11</sup>E. E. Skeggs, "Sex Differences in Moral Attitudes," Journal of Social Psychology, XI (1940), 3-10.

<sup>12</sup>The mean variations of positive responses toward honesty with other's possessions and truthfulness were derived from the agreement responses rather than disagreement, since the variations for agreement were larger. The mean variations of positive responses for friendliness continued using the disagreement responses.

prepare a birthday surprise for mother (q. 8). The two questions on friendliness indicated a mean variation of 9.3 per cent more girls than boys who answered positively.

The mean variations of uncertainty for four of the five questions on honesty and all three questions on truthfulness indicated 6.7 per cent more girls than boys were uncertain about possible situations of dishonesty and untruthfulness. Question 30 did not permit uncertainty as a response.

The question arises as to the cause of the consistently lower scores of the boys than the girls for both religious and ethical values.<sup>13</sup>

Anastasi<sup>14</sup> suggests that the classroom situation better meets the needs of the girls than the boys. The female teacher, more disciplined behavior, and possibly more subtle ways of teaching and classroom procedure are more appealing to girls than boys. Grade school girls, also, perform better in all their subjects than grade school boys. The higher scores of the girls for religious and ethical values may therefore, be the outgrowth of the classroom situation and their generally better scholastic performance.

The above discussions on religious and ethical values indicated certain similarities and differences in the importance of certain variables to these values. Both school system and religion of mother were important for both religious and ethical values but considerably more important for religious values. Occupation and education of the father were less important for

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<sup>13</sup>Cf., Chapter III, p. 71.

<sup>14</sup>Anastasi, Differential Psychology, p. 494.

TABLE 33

## PER CENT AND NUMBER OF CHILDREN'S ETHICAL RESPONSE BY SEX

Questions <sup>a</sup>	Per Cent						Number					
	1		2		3		1		2		3	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
q. 7	48.7	41.8	38.5	36.0	12.8	21.8	110	94	87	81	29	49
q. 17	28.3	20.4	59.3	61.3	12.4	18.2	64	46	134	138	28	41
q. 30	50.0	70.7	19.9	16.4	29.2	12.9	113	159	45	37	66	29
q. 23	23.5	18.7	70.4	71.1	5.3	10.2	53	42	159	160	12	23
q. 4	10.6	8.0	76.5	76.0	12.8	16.0	24	18	173	171	29	36
q. 12	35.4	16.0	50.9	64.9	13.7	18.7	80	36	115	146	31	42
q. 8	70.4	73.8	21.2	14.7	8.4	11.1	159	166	48	33	19	25
q. 10	70.8	59.1	15.9	18.2	13.3	22.7	110	133	36	41	30	51
q. 26	35.4	22.2	54.4	70.2	10.2	7.1	80	50	123	158	23	16
q. 6	25.2	12.9	59.7	72.4	14.6	14.2	57	29	135	163	33	32

<sup>a</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.



both religious and ethical values. Age and grade and sex were important for religious values but not nearly as important as school system and religion of mother. Age and grade and sex were, also, important for ethical values. Family nationality was of considerable importance for religious values but of lesser importance for ethical values. Social class was more important for ethical values but less important for religious values.

Summary.--1. The common cultural influence over ethical values was reflected in large numbers of children who gave positive responses toward ethical values.

2. In certain situations of theft, i.e. giving to charity the extra change received in a large department store or from a small store keeper rather than returning it, the children showed that they guided their judgments about the honesty of an act by the relative harm done by the act rather than by the basic injustice of the act.

3. Differential roles possibly were operative for values of truthfulness and friendliness: more children felt obligated to be truthful to parents and teachers than peers and to be friendly to members of the family than classmates.

4. More parochial school children than public school children expressed positive values toward honesty with other's possessions and friendliness, while more public school children expressed positive values toward truthfulness.

5. The variations for honesty with other's possessions and friendliness between the Catholics in parochial school and the Catholics in public

school were larger than the variations between the Catholics in parochial school and the Protestants in public school.

6. More children from Class V expressed positive values toward honesty with other's possessions, truthfulness, and friendliness than children from Classes I-III. The responses of the children of Class IV were inconsistent.

7. More children of blue collar workers than white collar workers expressed positive values toward honesty with other's possessions, truthfulness, and friendliness.

8. The children's positive responses toward honesty with other's possessions were directly related with the educational backgrounds of their fathers. However, fewer children with fathers having 13 or more years of education expressed positive values toward truthfulness than children with fathers having 1-8 years of education and 12 years of education. Also fewer children with fathers having 9-11 years of education expressed positive values toward friendliness than children with fathers having 1-8, 12, and 13 or more years of education.

9. Fewer children of Polish and Polish-Other families expressed positive values toward honesty with other's possessions, truthfulness, and friendliness than children of S. and E. European families; N., S. and E. European families; and American and American-Other families.

10. More 13 year old eighth graders expressed positive values toward honesty with other's possessions, truthfulness, and friendliness than children from the other age-grade groups--11-12 year old seventh graders;

and 14-15 year old eighth graders.

11. More girls than boys expressed positive values toward honesty with other's possessions, truthfulness, and friendliness.

## CHAPTER V

### SELECTED CULTURAL VALUES

Religious and ethical values, in the strict sense, belong to cultural values. These values, however, have been discussed separately in order to distinguish values which are mainly established and sanctioned by religion from values which are mainly dependent on non-religious aspects of culture. It is hypoththesized that values of children more closely related to cultural values rather than religious or ethical values vary more by the social backgrounds of the parents than the school attended or religion. The values considered in this chapter are select in their scope. They involve children's values about authority; social issues, i.e., foreign aid, increased housing for the poor, capital punishment, and segregation; and occupational aspirations.

The children's general response indicates that at least fifty per cent expressed positive values toward absolute obedience to authority.<sup>1</sup> The children varied in their willingness to submit to different authority figures. The majority of the children, 76.0 per cent, felt that parents must always be obeyed (q. 28), and 21.7 per cent felt that parents must be obeyed most of the time (see Table 34). Fewer children looked upon the authority of

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<sup>1</sup>This does not necessarily imply that absolute submission to authority is considered in this paper as the most desired value toward authority.

TABLE 34

## PER CENT AND NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY

Questions	Per Cent				Number			
	1	2	3	4	1	2	3	4
q. 28 I think that parents <sup>a</sup> should be obeyed:	76.0	21.7	1.8	0.4	343	98	8	2
q. 29 I think that teachers <sup>b</sup> should be obeyed:	56.8	30.8	8.2	3.4	256	139	37	15
q. 27 A policeman tells a <sup>c</sup> person to do something for the person's own good:	55.2	40.1	3.5	0.8	249	181	16	4
q. 22 There is nothing wrong <sup>d</sup> with breaking a school rule now and then.	18.6	74.0	7.3	.	84	334	33	.
q. 21 There is nothing wrong <sup>e</sup> with not following all the laws of the city or state.	29.0	60.3	10.6	.	131	272	48	.

<sup>a</sup>Responses to q. 28 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.

<sup>b</sup>Responses to q. 29 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.

<sup>c</sup>Responses to q. 27 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.

<sup>d</sup>Responses to q. 22 1. Agree; 2. Disagree; 3. Uncertain.

<sup>e</sup>Responses to q. 21 1. Agree; 2. Disagree; 3. Uncertain.

teachers and police as absolutely as the authority of parents. Fichter,<sup>2</sup> likewise, found that fewer children considered that they owed absolute obedience to teachers than to parents. In the present study 56.8 per cent of the children considered that teachers must always be obeyed (q. 29), and 30.8 per cent considered that teachers must be obeyed most of the time. Almost equal numbers of children, 55.2 per cent, considered that policemen always direct people for their own good (q. 27) as considered that teachers must always be obeyed. However, more children felt that policemen direct people for their own good most of the time, 40.1 per cent, than felt that teachers must be obeyed most of the time, 30.8 per cent. Interestingly, obedience to certain city and state laws was accepted with somewhat lesser frequency than obedience to school rules: 74.0 per cent of the children disagreed with occasionally breaking a school rule (q. 24) but only 60.3 per cent disagreed with breaking a city or state law (q. 21) as long as it did not harm anyone.

The children were asked to number in order four authority figures (q. 40)--parents or guardians; clergymen, i.e., minister, priest, rabbi, or preacher; teacher; police--which they considered most important to obey. Considerably more children felt that it was more important to obey parents than clergymen: 53.4 per cent ranked obedience to parents first, while 32.8 per cent ranked obedience to clergymen first. (see Table 35). Obedience to teachers and police was considered less important than obedience to parents

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<sup>2</sup>Fichter, *Parochial School*, p. 111.

TABLE 35

PER CENT AND NUMBER OF CHILDREN'S RANKING OF AUTHORITY  
RELATED TO PARENTS, CLERGYMEN, TEACHERS AND POLICE

Rank	Per Cent				Number			
	Parents	Clergy- men	Teachers	Police	Parents	Clergy- men	Teachers	Police
1st	53.4	32.8	1.8	8.0	241	148	8	36
2nd	28.4	30.2	12.9	14.0	128	136	58	63
3rd	6.2	13.5	36.1	28.0	28	61	163	128
Sub- total	. .	. .	50.8	50.4	. .	. .	229	227
4th	2.9	10.9	34.4	36.4	13	49	155	164

and clergymen. The children considered obedience to teachers and police of equivalent importance. When the percentages of children who ranked obedience to teachers or police either first, second, or third were combined, fifty per cent of the children ranked obedience to both teachers and police in one of the first three places (see Table 35).

In general, high percentages of children were socially minded in their values. A large majority of the children, 82.5 per cent, felt that the United States should send foreign aid (q. 1) to countries in need (see Table 36). Fichter found a similar percentage, 84.3 per cent, of the parochial school children who supported foreign aid.<sup>3</sup> However, in the present study on the question of helping the poor at home through increased housing

<sup>3</sup>Ibid., p. 116.

TABLE 36

## PER CENT AND NUMBER OF CHILDREN'S RESPONSE ON SOCIAL ISSUES

Questions	Per Cent			Number		
	Agree	Dis- agree	Not Sure	Agree	Dis- agree	Not Sure
q. 1 Foreign aid:	82.5	8.6	8.9	372	39	40
q. 2 Increased Housing for the poor:	51.2	22.0	26.6	231	99	120
q. 19 Racial segregation of Negroes:	40.6	35.9	23.5	183	162	106
q. 3 Voting in every election:	91.6	6.7	1.8	413	30	8
q. 20 Abolition of cap- ital punishment:	52.8	26.6	20.6	238	120	93

(q. 2), only 51.2 per cent of the children favored increased housing, considerably fewer than supported foreign aid. The remaining children were almost evenly divided between opposition and uncertainty about increased housing for the poor (see Table 36). When the children expressed their views on racial segregation of Negroes (q. 19)--residential, educational, recreational, and medical--, they were almost evenly divided in favor of and against it, with one-fourth being uncertain (see Table 36).

The children by their overwhelming response, 91.6 per cent, that every eligible voter should vote in every election (q. 3) demonstrated that voter apathy for the vast majority begins after seventh and eighth grades. Fichter, likewise, found that 92.9 per cent of the parochial and public school children he sampled felt that adults must vote in every



election.<sup>4</sup> This high sense of civic duty was moderated in the present study by the 29.0 per cent of the children who felt that there was nothing wrong with breaking some of the city and state laws as long as it did not harm anyone (q. 21).

The open controversy over capital punishment at the time of the study led the writer to question the children about their views on capital punishment as opposed to life in prison (q. 20). About half of the children, 52.8 per cent, favored abolition of capital punishment; only 26.6 per cent opposed abolition of capital punishment; and 20.6 per cent were undecided. In view of the age group of the sample and the nature of the controversy, the percentage of uncertainty does not seem high.

The majority of the children, 59.7 per cent, had professional<sup>5</sup> occupational aspirations (q. 41); 24.3 per cent non-professional; and 6.2 per cent business (see Table 37). Religious life--minister, priest, rabbi, nun, or woman missionary--was chosen by 8.2 per cent of the children.

Questions 1, 3 and 48 will be omitted from further discussion since these questions did not indicate large enough variations for further evaluation.

Five questions (qq. 26, 29, 27, 22) tested the children's values toward authority. Three of the five questions dealt with the children's toward authority represented in persons--parents (q. 26), teachers (q. 29),

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<sup>4</sup>Ibid., p. 116.

<sup>5</sup>Cf., p. 51.

TABLE 37

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL  
NON-PROFESSIONAL, BUSINESS, AND RELIGIOUS  
OCCUPATIONAL ASPIRATIONS

Question	Per Cent				Number			
	Prof.	Non-prof.	Bus.	Relig.	Prof.	Non-prof.	Bus.	Relig.
q. 41	61.9	24.3	6.2	8.2	279	110	28	37

and police (q. 27)--, and two of the five questions dealt with authority represented in law--city and state laws (q. 21) and school rules (q. 22). Mean variations were used to deal with the percentage scores of the questions in these two areas.<sup>6</sup> The mean variation for the two questions on authority represented in law indicated that 5.5 per cent more public school children than parochial school children expressed positive values toward authority represented in law (see Table 38). The three questions that treated authority represented in persons indicated that more parochial school children than public school children felt that teachers must always

<sup>6</sup> The mean variation of authority represented in persons is derived by adding the differences in percentages between the parochial and public school children in most positive responses to the assumed values for questions 28, 29, 27 and dividing by three--the number of questions.

The mean variation of authority represented in law is derived by adding the differences in percentages of positive responses to questions 21 and 22 of the parochial and public school children and dividing by two--the number of questions. Here, since the questions are stated negatively as to the value, the positive responses are disagreement responses.

be obeyed, 6.5 per cent, and that police always direct people for their own good, 4.0 per cent. One of the three questions showed that a few more public school children than parochial school children felt that parents must always be obeyed (see Table 38).

When school system was held constant and religion of mother varied, it was found that positive values toward authority represented in persons were related with being a Catholic, and positive values toward authority represented in law were related with being a Protestant. The mean variations for authority represented in persons indicated that more Catholic children in both parochial, 6.2 per cent, and public school, 11.3 per cent, than Protestants in public school expressed positive values toward authority represented in persons (see Table 39). However, more Protestants in public school, 7.9 and 5.0 per cent respectively, than either Catholics in parochial or public school expressed positive values toward authority represented in law.

The mean variations for authority represented in persons indicated that 12.5 per cent more children from St. Stanislaus than Immaculate Conception expressed positive values toward authority represented in persons (see Table 40). However, from 6.9 - 5.6 per cent more children from Roosevelt and from 3.0 - 4.2 per cent more children from Immaculate Conception than from St. Stanislaus and St. Mary's expressed positive values toward authority represented in law.

The parochial and public school children varied considerably in the importance they placed on obedience to the authority of parents, clergymen,

teachers, and police (q. 40). Almost equal percentages of parochial school children placed the same importance on obedience to parents and to clergymen: from 41.4 - 45.4 per cent ranked obedience to parents and clergymen first (see Table 41). However, considerably more public school children placed greater importance on obedience to parents and less on obedience to clergymen: 65.7 per cent ranked obedience to parents first and only 19.7 per cent ranked obedience to clergymen first--a difference of 46.0 per cent.

In comparing the importance of obedience to the authority of teachers and police with parents and clergymen, both the parochial and public school children considered obedience to teachers and police less important than obedience to parents and clergymen. When the percentages of parochial and public school children who ranked obedience to teachers and police in the first, second, or third places were combined, considerably more parochial school children considered obedience to teachers more important than obedience to police: 63.4 per cent ranked obedience to teachers in one of the first three places and only 38.5 per cent ranked obedience to police in one of the first three places (see Table 41). Considerably more public school children, however, considered obedience to police more important than obedience to teachers: 68.6 per cent ranked obedience to police in one of the first three places and only 31.6 per cent ranked obedience to teachers in one of the first three places. The higher importance placed on the authority of teachers than police by many of the parochial school children may be related with the predominance of religious teachers in the parochial school.

When school system was held constant and religion of mother varied,

TABLE 38

PER CENT OF CHILDREN'S RESPONSE TOWARD AUTHORITY REPRESENTED<sup>a</sup>  
IN PERSONS AND LAW BY SCHOOL SYSTEM

Ques- tions	1		2		3		4	
	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.
q. 28	74.7	78.1	22.7	20.2	2.6	0.6	..	1.1
q. 29	59.3	52.8	27.8	35.4	8.8	7.3	2.9	3.9
q. 27	56.8	52.8	38.5	42.7	2.9	4.5	1.5	..
q. 21	28.9	29.2	59.0	62.4	12.0	8.4	..	..
q. 22	22.0	13.5	71.1	78.7	7.0	7.9	..	..

<sup>a</sup>Equivalent number table in Appendix II, p. 204.

<sup>b</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always;  
2. Most of the time; 3. Half the time; 4. Try to get  
out of obeying most of the time; Try to get out of  
obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always;  
2. Most of the time; 3. Only if you agree; 4. Only  
if you can't get out of it; You do not have to obey  
at all.
- q. 27 A policeman tells a person to do something for the  
person's own good: 1. Always; 2. Most of the time;  
3. Half the time; 4. Not for the person's own good  
most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the  
laws of the city or state; 1. Agree; 2. Disagree;  
3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule  
now and then: (as q. 21).

TABLE 39

PER CENT OF CHILDREN'S RESPONSES TOWARD AUTHORITY REPRESENTED<sup>a</sup>  
IN PERSONS AND LAW BY RELIGION AND SCHOOL SYSTEM

Ques- tions	1			2			3			4		
	C	P	C	C	P	C	C	P	C	C	P	C
	Paro.	Pub.	Pub.	Paro.	Pub.	Pub.	Paro.	Pub.	Pub.	Paro.	Pub.	Pub.
q. 28	74.4	73.3	85.7	22.9	25.7	11.1	2.6	1.0	. .	. .	. .	3.2
q. 29	59.0	51.5	57.1	27.8	36.6	28.6	9.0	10.9	3.2	3.0	1.0	9.5
q. 27	57.5	47.5	63.5	37.6	46.5	33.3	3.0	5.9	3.2	1.6	. .	. .
q. 21	28.9	27.7	30.2	59.0	65.3	58.7	12.0	6.9	11.1	. .	. .	. .
q. 22	21.8	11.9	14.3	71.8	81.2	77.8	6.4	6.9	7.9	. .	. .	. .

<sup>a</sup>Equivalent number table in Appendix II, p. 205.

<sup>b</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 10

PER CENT OF CHILDREN'S RESPONSE TOWARD AUTHORITY REPRESENTED<sup>a</sup>  
IN PERSONS AND LAW BY SCHOOL

Ques- tions <sup>c</sup>	1				2				3				4			
	SS <sup>b</sup>	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 28	78.8	75.4	65.7	78.1	17.8	24.6	31.4	20.2	3.4	. .	2.9	0.6	. .	. .	. .	1.1
q. 29	67.8	50.9	48.6	52.8	20.5	40.4	32.9	35.4	7.5	8.8	11.4	7.3	2.7	. .	5.7	3.9
q. 27	58.2	57.9	52.9	52.8	37.0	40.4	40.0	42.7	2.7	1.8	4.3	4.5	1.4	. .	2.8	. .
q. 21	31.5	26.3	25.7	29.2	58.2	57.9	61.4	62.4	10.3	15.8	12.9	8.4	. .	. .	. .	. .
q. 22	24.7	17.5	20.0	13.5	69.2	71.9	74.3	78.7	6.2	10.5	5.7	7.9	. .	. .	. .	. .

<sup>a</sup>Equivalent number table in Appendix II, p. 206.

<sup>b</sup>School symbols: SS = St. Stanislaus; SM = St. Mary's; IC = Immaculate Conception;  
R = Roosevelt.

<sup>c</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 41

PER CENT AND NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE  
IMPORTANCE OF OBEDIENCE TO PARENTS, CLERGYMEN,  
TEACHERS, AND POLICE BY SCHOOL SYSTEM

Rank	Per Cent								Number							
	Parochial School				Public School				Parochial School				Public School			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	45.4	41.4	1.1	8.1	65.7	19.7	2.8	7.9	124	113	3	22	117	35	5	14
2nd	35.2	23.8	17.2	10.6	18.0	39.9	6.2	19.1	96	65	47	29	32	71	11	34
3rd	6.6	15.0	45.1	19.8	5.6	11.2	22.5	41.6	18	41	123	54	10	20	40	74
Sub- Total	. .	. .	63.4	38.5	. .	. .	31.5	68.6	. .	. .	173	105	. .	. .	56	122
4th	3.7	9.5	23.8	50.5	1.7	12.9	50.6	15.2	10	26	65	137	3	23	90	27



neither the Catholics in parochial school nor the Catholics or Protestants in public school showed any important changes in scores from the above variations by school system.

Nearly equal percentages of children from St. Stanislaus and St. Mary's considered obedience to parents and clergymen of the same importance: From 43.2 - 48.6 per cent of the children from St. Stanislaus ranked obedience to parents and clergymen first; and from 40.4 - 42.1 per cent of the children from St. Mary's ranked obedience to parents and clergymen first (see Table 42). A larger percentage of children from Immaculate Conception and an even larger percentage from Roosevelt considered obedience to parents more important than obedience to clergymen: 52.9 per cent of the children from Immaculate Conception ranked obedience to parents first and only 27.1 per cent ranked obedience to clergymen first; at Roosevelt 65.7 per cent of the children ranked obedience to parents first and only 19.7 per cent ranked obedience to clergymen first.

When the importance of obedience to teachers and police was compared with obedience to parents and clergymen, the children from all four schools considered obedience to teachers and police less important than obedience to parents and clergymen. When the percentages of children who ranked obedience to teachers and police in the first, second, or third places were combined, the percentages of children who considered obedience to teachers more important than obedience to police were very considerable at St. Stanislaus and dropped off sharply at St. Mary's and Immaculate Conception (see Table 42). At Roosevelt, as mentioned above, a considerably higher

TABLE 42

PER CENT OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE<sup>a</sup>  
TO PARENTS, CLERGYMEN, TEACHERS, AND POLICE BY SCHOOL

Rank	St. Stanislaus				St. Mary's				Immaculate Conception				Roosevelt			
	Par- ents	Cler- gymen	Teach- er	Po- lice	Par- ents	Cler- gymen	Teach- er	Po- lice	Par- ents	Cler- gymen	Teach- er	Po- lice	Par- ents	Cler- gymen	Teach- er	Po- lice
1st	43.2	48.6	1.4	6.8	42.1	40.4	. .	7.0	52.9	27.1	1.4	11.4	65.7	19.7	2.8	7.9
2nd	42.5	18.5	21.2	8.2	31.6	22.8	17.5	7.0	22.9	35.7	8.6	18.6	18.0	39.9	6.2	19.1
3rd	5.5	18.5	49.3	17.8	8.8	8.8	35.1	26.3	7.1	12.9	44.3	18.6	5.6	11.2	22.5	41.6
Sub- Total	. .	. .	71.9	32.8	. .	. .	52.6	40.3	. .	. .	54.3	48.6	. .	. .	31.5	68.6
4th	4.1	8.2	19.9	58.9	1.8	12.3	28.1	38.6	4.3	10.0	28.6	41.4	1.7	12.9	50.6	15.2

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<sup>a</sup>Equivalent number table in Appendix II, p. 207.

TABLE 43

PER CENT AND NUMBER OF CHILDREN'S RESPONSES ON  
THREE SOCIAL ISSUES BY SCHOOL SYSTEM

Questions <sup>a</sup>	Per Cent						Number					
	Agree		Disagree		Uncertain		Agree		Disagree		Uncertain	
	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.
q. 2	49.1	54.5	22.7	20.8	28.2	24.2	134	97	62	37	77	43
q. 20	49.5	57.9	26.4	27.0	24.2	15.2	135	103	72	48	66	27
q. 19	36.3	47.2	39.2	30.9	24.5	21.9	99	84	107	55	67	39

<sup>a</sup>q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

percentage of children considered obedience to police more important than obedience to clergymen.

The social issues of increased housing for the poor (q. 2) and abolition of capital punishment (q. 20), were supported by a few more public than parochial school children. Increased housing for the poor received the agreement of 54.5 per cent of the public school children and 57.9 per cent agreed with abolition of capital punishment. A little over forty-nine per cent of the parochial school children approved of these issues. More parochial school children were uncertain (see Table 43). When school system was held constant and religion varied, the same issues showed unimportant differences from the above scores except that a few more Catholics in public school than Protestants in public school agreed with the abolition of capital punishment (see Table 44).

On the subject of increased housing for the poor none of the four schools showed any noteworthy changes in scores than already mentioned (see Table 45). However, on the abolition of capital punishment from 55.7 - 57.9 per cent of the children from Immaculate Conception and Roosevelt agreed, while 49.3 per cent of the children from St. Stanislaus and 42.1 per cent of the children from St. Mary's agreed. The children from St. Stanislaus and St. Mary's were uncertain more often than the children from the other schools about abolition of capital punishment.

Fichter,<sup>7</sup> in his school study, found that about eighty-five per cent

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<sup>7</sup> Ibid., p. 127.

TABLE 44

PER CENT OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES<sup>a</sup>  
BY RELIGION AND SCHOOL SYSTEM

Ques- tions <sup>b</sup>	Agree			Disagree			Uncertain		
	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.
q. 2	49.2	54.5	55.6	22.6	16.6	25.4	28.2	28.7	17.5
q. 20	48.9	53.5	60.3	26.3	29.7	27.0	24.8	16.8	12.7
q. 19	36.1	49.5	46.0	38.7	33.7	27.0	25.2	16.8	27.0

<sup>a</sup>Equivalent number table in Appendix II, p. 208.

<sup>b</sup>q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

of the three religious groups he sampled--Catholics in parochial school, Non-Catholics in public school, and Catholics in public school--supported increased housing for the poor. Here only about fifty per cent of the children from each of the three religious groups supported increased housing for the poor.

Fewer parochial school children, 36.3 per cent, than public school children, 47.2 per cent, were racially prejudice and agreed with racial segregation of Negroes. Within the parochial school system more children from St. Stanislaus and Immaculate Conception, from 35.7 - 39.7 per cent agreed with racial segregation than children from St. Mary's, 28.0 per cent (see Table 45). On the subject of increased friendly relations between Negroes and Whites, Fichter<sup>8</sup> found a similar difference between parochial and public school children.

In general, the variations in the children's occupational aspirations--professional, non-professions, business, and religious were small when school system was held constant and religion of mother varied. About sixty-three per cent of both Catholics in parochial school and Protestants in public school selected professional occupations, while 57.1 per cent of the Catholics in public school selected professional occupations. The children's non-professional choices were the adverse of their professional choices (see Table 46).

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<sup>8</sup>Ibid., p. 127.

TABLE 45

PER CENT OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES BY SCHOOL<sup>a</sup>

Ques- tions	Agree				Disagree				Uncertain			
	SS <sup>b</sup>	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 2	49.3	47.4	50.0	54.5	23.3	21.1	22.9	20.8	27.4	31.6	27.1	24.2
q. 20	49.3	42.1	55.7	57.9	23.3	35.0	25.7	27.0	27.4	22.8	18.6	15.2
q. 19	39.7	28.0	35.7	47.2	34.2	47.4	42.9	30.9	26.0	24.6	21.4	21.9

<sup>a</sup>Equivalent number table in Appendix II, p. 209.<sup>b</sup>School symbols: SS = St. Stanislaus; SM = St. Mary's;  
IC = Immaculate Conception; R = Roosevelt.

- q. 2 Increased housing for the poor:  
 q. 20 Abolition of capital punishment:  
 q. 19 Racial segregation of Negroes:

TABLE 46

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL, NON-PROFESSIONAL,  
BUSINESS, AND RELIGIOUS OCCUPATIONAL ASPIRATIONS  
BY RELIGION AND SCHOOL SYSTEM

Religion by School System	Per Cent				Number			
	Prof.	Non- Prof.	Bus.	Relig.	Prof.	Non- Prof.	Bus.	Relig.
Catholics in Parochial School	62.7	23.4	7.1	8.6	167	67	19	23
Protestants in Public School	63.3	27.8	3.0	5.0	64	28	3	5
Catholics in Public School	57.4	25.5	7.9	7.9	36	16	5	5

Business was chosen by a few more Catholics than Protestants: From 7.1 - 7.9 per cent of the Catholics in parochial and public school chose business, while 3.0 per cent of the Protestants in public school chose business.

Interestingly, there were only small differences between the various religious groups in selection of religious life: 8.6 per cent of the Catholics in parochial school selected religious life and 7.9 per cent of the Catholics in public school selected religious life. A few less Protestants in public school chose religious life, 5.0 per cent.

More children from St. Stanislaus and Immaculate Conception, from 66.5 - 68.6 per cent, than children from St. Mary's and Roosevelt, from 52.7 - 56.2 per cent, selected professional occupations (see Table 47). Non-professional occupations were chosen by slightly over twenty-seven per cent of the children from Immaculate Conception and Roosevelt, while from 19.0 - 22.0 per cent of the children from St. Stanislaus and St. Mary's chose non-professional occupations.

Business was chosen by 10.5 per cent of the children from St. Mary's while from 5.1 - 6.2 per cent of the children from the other schools--St. Stanislaus, Immaculate Conception, and Roosevelt--chose business. The percentage of children from St. Mary's who chose religious life was also a little higher than from the other schools, especially Roosevelt. Twelve per cent of the children from St. Mary's selected religious life, while 10.0 per cent of the children from Immaculate Conception, 8.2 per cent of the children from St. Stanislaus, and 6.2 per cent of the children from



TABLE 47

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL, NON-PROFESSIONAL, BUSINESS, AND RELIGIOUS OCCUPATIONAL ASPIRATIONS BY SCHOOL

School	Per Cent				Number			
	Prof.	Non-Prof.	Bus.	Relig.	Prof.	Non-Prof.	Bus.	Relig.
St. Stanislaus	68.6	21.9	6.2	8.2	90	32	9	12
St. Mary's	54.5	19.3	10.5	12.3	31	11	6	7
Immaculate Conception	66.5	27.1	5.7	10.0	58	19	4	7
Roosevelt	59.6	27.0	5.1	6.2	80	48	9	11

Roosevelt chose religious life. The higher percentages of children from St. Mary's who chose business and religious life and the lower percentages who chose non-professional occupations suggest that the percentage of children from St. Mary's who chose professional occupations was a little low.

Fichter<sup>9</sup> in his school study found that public school boys overwhelmingly selected technical professions, while the parochial school boys were almost evenly divided between technical and liberal professions. In the present study, however, nearly equal numbers of parochial school boys, 34.9 per cent, and public school boys, 35.0 per cent, selected technical professions--scientist, doctor, nurse, engineer (see Table 48). A few

<sup>9</sup>Ibid., pp. 310-311.

TABLE 48

PER CENT AND NUMBER OF PAROCHIAL AND PUBLIC SCHOOL BOYS  
WHO SELECTED TECHNICAL AND LIBERAL OCCUPATIONS

School System by Sex	Per Cent		Number	
	Technical	Liberal	Technical	Liberal
Parochial School Boys	34.9	17.0	45	22
Public School Boys	35.0	13.4	34	13

more parochial school boys, 17.0 per cent, than public school boys, 13.4 per cent, selected liberal professions—clergyman, lawyer, teacher.

Obviously in the present study the preference of more of the parochial school boys was for technical rather than liberal professions. Fichter found no religious vocations among the few Catholic children that attended the public school. He also made no mention of religious vocations among the Non-Catholics in public school. However, in the present study 7.9 per cent of the Catholics in public school and 5.0 per cent of the Protestants in public school chose religious life.

The above discussion has indicated in general a similarity in cultural values between parochial and public school children. The similarity remained when school system was held constant and religion varied. The only large variation between the parochial and public school children was in the ranking of the importance of obedience to the authority of parents, clergy-

men, teachers, and police. This was probably related with the variations in religious values between the two school systems.

Small and inconsistent variations were found when the five questions on authority (qq. 28, 29, 27, 21, 22) were evaluated by social class and occupation of the father. It will be recalled that above the responses to these five questions were patterned according to authority represented in persons for three of the five and authority represented in law for two of the five. Here, however, when the five questions were evaluated by education of the father, the children with fathers in the various educational groups sampled gave positive responses to all five questions rather than one group responding positively toward authority represented in persons and another group responding positively toward authority represented in law.

The important finding about the relationship of education of the father to the children's values toward authority was that more children with fathers having a high school education or more--9-11, 12, 13 or more years--had positive values toward authority than children with fathers having a grade school education--1-8 years. The mean variation<sup>10</sup> for all five

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<sup>10</sup> The mean variation is derived here as above by adding the differences in percentages of positive responses between the children with fathers having more than a grade school education--9-11, 12, 13 or more years--and children with fathers having only a grade school education--1-8 years. The percentage derived from these calculations is then divided by five--the number of questions indicating a trend of positive responses toward the assumed value. In some cases a trend of positive responses is only established for four of five questions. In that case the mean variation is only calculated for the four questions.

In this chapter positive responses involve only the most positive responses to questions 28, 29, 27 and the disagreement responses to questions 21 and 22, which are stated negatively as far as the value.

TABLE 49

PER CENT OF CHILDREN'S RESPONSE TOWARD AUTHORITY BY EDUCATION OF FATHER<sup>a</sup>

Questions <sup>b</sup>	1				2				3				4			
	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 28	70.9	80.5	78.1	68.9	23.3	18.4	20.0	31.1	3.5	1.1	1.9	. .	2.3	. .	. .	. .
q. 29	44.2	62.1	56.2	65.6	37.2	28.7	32.9	19.7	10.5	8.0	6.7	11.5	7.0	. .	3.4	3.3
q. 27	46.5	54.0	56.7	62.3	47.7	37.9	41.4	29.5	4.7	5.7	1.4	6.6	. .	2.2	0.5	1.6
q. 21	36.0	31.0	25.7	24.6	54.7	65.5	60.5	63.9	9.3	3.4	13.8	11.5	. . . .	. . . .	. . . .	. . . .
q. 22	20.9	12.6	20.0	18.0	65.1	79.3	75.2	75.4	14.0	8.0	4.8	6.6	. . . .	. . . .	. . . .	. . . .

<sup>a</sup>Equivalent number table in Appendix II, p. 210.<sup>b</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

questions indicated that 12.0 per cent more children with fathers having 9-11 years of education and 9.1 per cent more children with fathers having 12 years of education than children with fathers having 1-8 years of education had positive values toward authority (see Table 49). For four of the five questions the mean variation showed that 14.2 per cent more children with fathers having 1-8 years of education had positive values toward authority. The remaining question showed only a small difference between the children with fathers having 13 or more years of education and 1-8 years of education on whether parents must always be obeyed. Generally, the percentage of uncertainty was higher over obedience to city and state laws (q. 21) and school rules (q. 22) for children with grade school educated fathers and those with fathers having a high school education or more.

When the children with fathers in the various social class, occupational and educational groups were compared according to the importance they placed on obedience to parents, clergymen, teachers, and police, the children varied considerably on the importance of obedience to parents and clergymen. However, just as above the children did not consider obedience to teachers and police as important as obedience to parents and clergymen. In general, except for some small differences the children with fathers in the above groups placed almost equal importance on obedience to teachers and police.

As social class, occupation and education of the father increased fewer children tended to consider obedience to parents more important than obedience to clergymen. Or stated positively as social class, occupation and education of the father increased more children tended to place greater

TABLE 50

PER CENT OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE<sup>a</sup>  
TO PARENTS, CLERGYMEN, TEACHERS, AND POLICE BY SOCIAL CLASS

Rank	Classes I-III				Class IV				Class V			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	46.3	42.6	. .	9.3	54.1	31.3	1.5	9.0	54.1	33.3	3.6	5.4
2nd	38.9	29.6	9.3	7.4	27.2	28.4	14.2	14.9	27.9	34.2	9.9	14.4
3rd	1.9	11.1	40.7	29.6	6.3	16.0	36.6	24.6	7.2	9.9	36.0	32.4
Sub- Total	. .	. .	50.0	46.3	. .	. .	52.3	48.5	. .	. .	49.5	52.2
4th	1.9	9.3	33.3	38.9	3.0	10.4	31.7	38.1	3.6	9.9	38.7	35.1

<sup>a</sup>Equivalent number table in Appendix II, p. 211.

importance on obedience to clergymen. Equal percentages of children with fathers who belonged to Classes I-III and had 13 or more years of education considered obedience to parents and clergymen of the same importance. Both groups showed minor variations, from 1.4 - 3.7 per cent, in ranking the importance of obedience to parents and clergymen first (see Table 50). Occupation showed a somewhat larger variation: 10.0 per cent more children of white collar workers ranked obedience to parents first than ranked obedience to clergymen first (see Table 51).

TABLE 51

PER CENT OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS, CLERGYMEN, TEACHERS, AND POLICE BY OCCUPATION OF FATHER

Questions	White Collar				Blue Collar			
	Parents	Clergymen	Teacher	Police	Parents	Clergymen	Teacher	Police
1st	48.8	38.8	. .	11.3	54.5	31.8	2.2	7.3
2nd	35.0	33.8	12.5	5.0	27.1	29.6	12.8	15.9
3rd	3.8	11.3	40.0	30.0	6.7	14.2	35.5	27.9
Sub-Total	. .	. .	52.5	46.3	. .	. .	50.5	51.1
4th	2.5	8.8	32.5	41.3	3.1	10.9	34.9	35.8

<sup>a</sup> Equivalent number table in Appendix II, p. 212.

TABLE 52

PER CENT OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS,<sup>a</sup>  
CLERGYMEN, TEACHERS, AND POLICE BY EDUCATION OF FATHER

Rank	1-8				9-11				12				13 or more			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	57.0	25.6	3.4	5.8	58.6	27.6	3.4	6.9	52.4	34.8	1.0	9.0	42.6	44.0	. .	9.8
2nd	23.3	30.2	12.8	12.8	26.4	32.2	16.1	13.8	30.0	29.0	11.4	15.2	34.4	29.5	11.5	11.5
3rd	7.0	12.8	27.9	30.2	3.4	17.2	43.7	25.3	5.7	14.8	37.6	26.2	9.8	6.6	36.1	31.1
Sub- Total	. . .	. . .	44.1	48.8	. . .	. . .	63.2	46.0	. . .	. . .	50.0	50.4	. . .	. . .	47.6	52.4
4th	3.5	10.5	36.0	30.2	2.3	12.6	27.6	46.0	3.3	10.0	34.8	36.2	1.6	9.8	36.1	36.1

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<sup>a</sup>Equivalent number table in Appendix II, p. 213.



Considerably more children with fathers who belonged to Classes IV and V, who were blue collar workers, and had 12 or more years of education considered obedience to parents more important than obedience to clergymen. From 17.6 - 22.8 per cent more children from these groups ranked obedience to parents first than ranked obedience to clergymen first (see Tables 50, 51, 52). The children with fathers having 1-8 and 9-11 years of education showed the largest variations of any social class, occupational or educational groups on the importance of obedience to parents and clergymen. A little over thirty per cent more children with fathers having 1-8 and 9-11 years of education ranked obedience to parents first than ranked clergymen first.

In general, the children with fathers in the various social classes, occupational and educational groups placed almost equal importance on obedience to teachers and police. When the percentages of the children who ranked obedience to teachers or police in one of the first three places were combined, the children varied from only 1.4 - 6.2 per cent on ranking the importance of obedience to teachers or police in one of the first three places (see Tables 50, 51, 52). One considerable variation, however, was found: 17.2 per cent more children with fathers having 9-11 years of education ranked teachers in one of the first three places than ranked police in one of the first three places (see Table 52).

Generally, more children with fathers in the upper social classes, upper occupational and educational groups supported increased housing for the poor (q. 2), abolition of capital punishment (q. 20) and opposed racial

TABLE 53

PER CENT AND NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES BY SOCIAL CLASS

Questions <sup>a</sup>	Per Cent									Number								
	Agree			Disagree			Uncertain			Agree			Disagree			Uncertain		
	I-III	IV	V	I-III	IV	V	I-III	IV	V	I-III	IV	V	I-III	IV	V	I-III	IV	V
q. 2	57.4	52.2	45.9	16.7	21.3	24.3	25.9	26.1	29.7	31	140	51	9	57	27	14	70	33
q. 20	53.7	51.1	55.0	20.4	29.5	24.3	25.9	19.4	20.7	29	137	61	11	79	27	14	52	23
q. 19	40.7	41.8	39.6	40.7	34.0	36.0	18.5	24.3	24.3	22	112	44	22	91	40	10	65	27

- <sup>a</sup>q. 2 Increased housing for the poor:  
q. 20 Abolition of capital punishment:  
q. 19 Racial segregation of Negroes:

segregation of Negroes (q. 19). Increased housing for the poor was agreed with more frequently by children from Classes I-III than from Classes IV and V: 57.4 per cent of the children from Classes I-III agreed; 52.2 per cent of the children from Class IV agreed; and 45.9 per cent of the children from Class V agreed (see Table 53). It is interesting to find the greater support of increased housing from among the upper classes than from among the lower classes.

Opposition to the abolition of capital punishment came from somewhat more children from Class IV than Classes I-III: 29.5 per cent of the children from Class IV opposed the abolition of capital punishment, while 20.4 per cent of the children from Class I-III opposed it. A few more children from Class IV than Class V also opposed abolition of capital punishment (see Table 53). Opposition to racial segregation of Negroes was a little higher among the children from Classes I-III than Classes IV and V: 40.7 per cent of the children from Classes I-III opposed racial segregation of Negroes, while 34.0 per cent of the children from Class IV and 36.0 per cent of the children from Class V opposed racial segregation. Uncertainty was higher among the children from Classes IV and V.

A few more children of white collar workers than blue collar workers agreed with increased housing for the poor and opposed racial segregation of Negroes. The children of blue collar workers were uncertain a little more often. The children of white and blue collar workers showed only small variations on the abolition of capital punishment (see Table 54).

TABLE 54

PER CENT AND NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES BY OCCUPATION OF FATHER

Ques- tions	Per Cent						Number					
	Agree		Disagree		Uncertain		Agree		Disagree		Uncertain	
	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar	White Collar	Blue Collar
q. 2	56.3	50.0	20.0	22.3	23.8	27.4	45	179	16	80	19	98
q. 20	52.5	53.4	23.8	27.1	23.8	19.6	42	191	19	97	19	70
q. 19	40.0	41.1	40.0	34.6	20.0	24.3	32	147	32	124	16	87

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q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

Higher percentages of children with fathers having some or more college, 59.0 per cent, agreed with increased housing for the poor than children with fathers having less than college, from 47.1 - 51.2 per cent, (see Table 55). Abolition of capital punishment was agreed with by 57.4 per cent of the children with fathers having some or more college, while 46.5 per cent of the children with grade school educated fathers and 49.4 per cent of the children with fathers having some high school agreed. The percentages of children in three of the four educational groups were evenly divided in support of and opposition to racial segregation of Negroes, while a somewhat higher percentage of children with fathers having some high school agreed with racial segregation (see Table 55).

TABLE 55

PER CENT OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES<sup>a</sup>  
BY EDUCATION OF FATHER

Ques- tions <sup>b</sup>	Agree				Disagree				Uncertain			
	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 2	51.2	47.1	50.5	59.0	19.8	28.7	20.0	19.7	29.1	24.1	29.0	21.3
q. 20	46.5	49.4	54.3	57.4	29.1	31.0	25.2	23.0	24.4	19.5	20.5	19.7
q. 19	38.4	47.1	40.0	37.7	32.2	28.7	38.1	36.1	24.4	24.1	21.9	26.2

<sup>a</sup>Equivalent number table in Appendix II, p. 214.

<sup>b</sup>q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

Generally, more children with fathers in the upper classes, occupational and educational groups had higher occupational aspirations--professional and business--, while children with fathers in the lower social classes, occupational and educational groups had lower occupational aspirations--non-professional. Children with fathers who were blue collar workers, high school educated, and belonged to Class IV aspired most to religious life.

Social class was directly related to professional occupational aspirations and inversely related to non-professional aspirations (see Table 56). Business was selected by 11.1 per cent of the children from Classes I-III, while a little over five per cent of the children from both Classes IV and V selected business.

TABLE 56

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL,  
NON-PROFESSIONAL, BUSINESS, AND RELIGIOUS  
OCCUPATIONAL ASPIRATIONS BY SOCIAL CLASS

Classes	Per Cent				Number			
	Prof.	Non-Prof.	Bus.	Relig.	Prof.	Non-Prof.	Bus.	Relig.
I-III	74.2	7.5	11.1	7.4	40	4	6	4
IV	62.2	24.2	5.6	9.3	167	65	15	25
V	55.8	32.4	5.4	6.3	62	36	6	7

Religious life was chosen by 9.3 per cent of the children from Class IV, but a few less children from Classes I-III, 7.4 per cent, and Class V, 6.3 per cent, chose religious life. A similar distribution was true for occupation and education of the father. A little over ten per cent of the children with high school educated fathers--9-11 and 12 years--chose religious life, while 8.2 per cent of the children with fathers having some college or more chose religious life. Only 1.2 per cent of the children with grade school educated fathers chose religious life.

TABLE 57

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL, NON-PROFESSIONAL BUSINESS, AND RELIGIOUS OCCUPATIONAL ASPIRATIONS BY EDUCATION OF THE FATHER

Years of Education	Per Cent				Number			
	Prof.	Non-Prof.	Bus.	Relig.	Prof.	Non-Prof.	Bus.	Relig.
1-8	50.1	31.4	10.5	1.2	43	27	9	1
9-11	65.4	24.0	2.3	10.3	57	21	2	9
12	59.6	26.8	4.8	10.5	125	56	10	22
13 or more	81.9	6.5	9.8	8.2	50	4	6	5

More children with fathers having some college or more aspired to professional and business occupations than children with fathers having less education. Almost eighty-two per cent of the children with fathers having some college or more selected professional occupations, while 50.1 per cent of the children with grade school educated fathers; 65.4 per cent of the children with fathers having some high school; and 59.0 per cent of the children with fathers having a complete high school education selected professional occupations (see Table 57). Business was selected by 9.8 per cent of the children with fathers having some college or more, but only 2.3 per cent of the children with fathers having some high school and 4.8 per cent of the children with fathers having a complete high school education selected business. Business was selected as frequently by children with grade school educated fathers, 10.5 per cent, as children with fathers having some college or more.

The pattern of authority represented in persons and in law<sup>11</sup> appeared again when the five questions on authority were evaluated by ethnic background. The important finding was that more children of Polish and Polish-Other families expressed positive values toward authority represented in persons, while more children from N., S. and E. European families: S. and E. European families; and American and American-Other families expressed positive values toward authority represented in law. The mean variations for the three questions on authority represented in persons indicated that from

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<sup>11</sup> Cf., footnote, p. 144.



7.9 - 10.6 per cent more children of Polish and Polish-Other families than S. and E. European families and American and American-Other families expressed positive values toward authority represented in persons (see Table 58). However, the mean variations for the two questions on authority represented in law indicated that almost twelve per cent more children of N., S. and E. European families and S. and E. European families and slightly over six per cent more children of American and American-Other families expressed positive values toward authority represented in law than children of Polish and Polish-Other families.

In comparing the importance of obedience to parents, clergymen, teachers, and police, the children of Polish and Polish-Other families varied less in the ranking of the importance of obedience to parents and clergymen than the children from the other ethnic groups. Almost fifty per cent: 47.6 per cent, of the children of Polish and Polish-Other families ranked obedience to parents first and 38.9 per cent ranked obedience to clergymen first--a difference of 8.7 per cent (see Table 59). However, nearly fifty-five per cent of the children of S. and E. European families and N., S. and E. European families ranked obedience to parents first, while from 30.0 - 33.0 per cent of the children from the same ethnic groups ranked obedience to clergymen first, a difference of from 21.3 - 24.3 per cent. The children of American and American-Other families varied most of any ethnic group on the importance of obedience to parents and clergymen: 61.5 per cent ranked obedience to parents first, while only 24.4 per cent ranked obedience to clergymen first.

TABLE 58

PER CENT OF CHILDREN'S RESPONSE TOWARD AUTHORITY REPRESENTED IN PERSONS AND LAW<sup>a</sup>  
BY FAMILY NATIONALITY

Ques- <sup>c</sup> tions	1				2				3				4			
	PPO <sup>b</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAP	PPO	SE	NSE	AAO
q. 28	76.2	73.8	79.5	74.4	21.2	24.6	19.2	24.4	2.4	1.6	1.3	1.3	. .	. . . . .		
q. 29	61.5	50.8	57.7	55.1	25.5	37.7	30.8	34.6	8.7	4.9	11.5	9.0	2.9	. .	6.5	. .
q. 27	63.0	52.5	55.1	39.7	33.2	44.3	42.3	51.3	2.4	3.3	1.3	7.7	1.0	1.3	. .	1.3
q. 21	34.1	21.3	23.1	25.6	54.8	67.2	67.9	61.5	11.1	11.5	9.0	12.8	. .	. . . . .		
q. 22	23.1	14.8	16.1	12.8	69.2	80.3	79.5	75.6	7.7	4.9	3.8	11.5	. .	. . . . .		

<sup>a</sup>Equivalent number table in Appendix II, p. 215.

<sup>b</sup>Family Nationality symbols: PPO = Polish and Polish-Other; SE = Southern and Eastern Europeans; NSE = Northern, Southern and Eastern Europeans; AAO = American and American-Other.

<sup>c</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state; 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

The children of Polish and Polish-Other families were the only ethnic group that ranked obedience to teachers more important than obedience to police. A little over sixty per cent of the children of Polish and Polish-Other families ranked obedience to teachers in one of the first three places, while 40.9 per cent ranked obedience to police in one of the first three places. This response of the children of Polish and Polish-Other families along with their small variation on obedience to parents and clergymen was probably related with the high percentages of these children who expressed positive religious values. More children from the other ethnic groups, especially the children of N., S. and E. European families ranked obedience to police more important than obedience to teachers (see Table 59). As always obedience to parents and clergymen was ranked as more important than obedience to teachers and police by the majority of the children from the various ethnic groups.

Higher percentages of children from N., S. and E. European families approved of increased housing for the poor (q. 2) and abolition of capital punishment (q. 20) than children from the other ethnic groups. Fifty-nine per cent of the children of N., S. and E. European families agreed with increased housing for the poor, while from 45.9 - 47.4 per cent of the children of S. and E. European and American and American-Other families agreed, and 52.4 per cent of the children of Polish and Polish-Other families agreed. At least 9.7 per cent more children of American and American-Other families than children from the other ethnic groups were uncertain about increased housing for the poor (see Table 60). The abolition of capital

TABLE 59

PER CENT OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS,<sup>a</sup>  
CLERGYMEN, TEACHERS, AND POLICE BY FAMILY NATIONALITY

Rank	Polish and Polish-Other				S. and E. Europeans				N., S. and E. Europeans				Amer. and Amer-Other			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	47.6	38.9	1.4	8.7	54.1	32.8	. .	6.6	55.1	30.8	. .	9.0	61.5	24.4	2.6	7.7
2nd	33.2	22.1	18.3	11.5	29.5	39.3	8.2	8.2	23.1	33.3	9.0	16.7	24.4	38.5	6.4	20.5
3rd	7.7	15.4	40.9	20.7	1.6	9.8	36.1	36.1	7.7	10.3	26.9	37.2	5.1	15.4	37.2	30.8
Sub- Total	. .	. .	60.6	40.9	. .	. .	44.3	50.9	. .	. .	35.9	62.9	. .	. .	46.2	59.0
4th	3.4	10.6	24.5	46.2	4.9	4.9	41.0	36.1	1.3	14.1	44.9	20.5	2.6	11.5	43.6	30.8

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<sup>a</sup>Equivalent number table in Appendix II, p. 216.

punishment was agreed with by 60.3 per cent of the children of N., S. and E. European families, while nearly fifty-one per cent of the children of Polish and Polish-Other and S. and E. European families, and 55.1 per cent of the children of American and American-Other families agreed.

TABLE 60

PER CENT OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES<sup>a</sup>  
BY FAMILY NATIONALITY

Ques- tions	Agree				Disagree				Uncertain			
	PPO <sup>b</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO
q. 2	52.4	45.9	59.0	47.4	22.1	27.9	17.9	15.4	25.5	26.2	23.1	35.9
q. 20	50.5	50.8	60.3	55.1	26.9	34.4	21.8	24.4	22.6	14.8	17.9	20.5
q. 19	42.8	32.8	46.2	41.0	33.2	42.6	35.9	32.1	24.0	24.6	17.9	26.9

<sup>a</sup>Equivalent number table in Appendix II, p. 217.

<sup>b</sup>Family Nationality symbols: PPO = Polish and Polish-Other;  
SE = S. and E. Europeans; NSE = N., S. and E. Europeans;  
AAO = American and American-Other.

<sup>c</sup>q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

More children of N., S. and E. European families were racially pre-judice and agreed with racial segregation of Negroes, 46.2 per cent, than children from the other ethnic groups. The lowest percentage of agreement came from the children of S. and E. European families, 32.8 per cent, while from 41.0 - 42.8 per cent of the children of American and American-Other families and Polish and Polish-Other families agreed.

The occupational aspirations of the children of N., S. and E. European families were somewhat higher than children who belonged to the other ethnic groups. Nearly seventy per cent of the children of N., S. and E. European families selected professional occupations, while 65.6 per cent of the children from S. and E. European families; 61.1 per cent of the children of Polish and Polish-Other families; and 57.8 per cent of the children of American and American-Other families selected professional occupations. (see Table 61). Business was selected by 7.2 per cent of the children of Polish and Polish-Other families, while about five per cent of the children from each of the other ethnic groups selected business. Religious life was

TABLE 61

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL, NON-PROFESSIONAL, BUSINESS, AND RELIGIOUS OCCUPATIONAL ASPIRATIONS  
BY FAMILY NATIONALITY

Family Nationality	Per Cent				Number			
	Prof.	Non- Prof.	Bus.	Relig.	Prof.	Non- Prof.	Bus.	Relig.
Polish and Polish-Other	61.1	28.2	7.2	8.2	127	53	15	17
S. and E. Europeans	65.6	24.6	4.9	8.2	40	15	3	5
N., S. and E. Europeans	69.2	12.8	5.1	6.4	54	10	4	5
Amer. and Amer.-Other	57.8	28.2	5.1	11.5	45	22	4	9

selected by a few more children of American and American-Other families than children from the other ethnic groups (see Table 61).

The five questions on authority evaluated by age and grade indicated that more 13 year old eighth graders expressed positive values toward authority than the other age-grade groups--11-12 year old seventh graders; 13 year old eighth graders; and 14-15 year old eighth graders. The mean variations<sup>12</sup> indicated that 6.3 per cent more 13 year old eighth graders than 11-12 year old seventh graders responded positively to the five questions on authority (see Table 62). For four of the five questions the mean variation showed that 11.1 per cent more 13 year old eighth graders than 13 year old seventh graders expressed positive values toward authority. The remaining question had only a minor variation between the age-grade groups on whether parents must always be obeyed (q. 28). In general, the 11-12 and 13 year old seventh graders were uncertain more often about disobeying city and state laws and school rules. A mean variation of 6.2 per cent more 13 year old eighth graders than 14-15 year old eighth graders answered positively three of the five questions on authority. The remaining two questions indicated from 5.5 - 6.2 per cent more 14-15 year old eighth graders than 13 year old eighth graders felt that parents must always be obeyed (q. 28) and disagreed with occasional disobedience to school rules (q. 22).

The 13 year old eighth graders varied less often on the importance of obedience to parents and clergymen than the other age-grade groups. Nearly

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<sup>12</sup> Cf., footnote, p. 131.

TABLE 62

PER CENT OF CHILDREN'S RESPONSE TOWARD AUTHORITY BY AGE AND GRADE <sup>a</sup>

Questions <sup>b</sup>	1				2				3				4			
	11-12 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th
q. 28	72.9	75.5	73.4	78.9	25.4	20.8	25.5	18.4	1.7	3.8	1.1	0.9	. .	. . . .	. .	1.8
q. 29	60.2	47.2	61.7	57.0	30.5	42.5	24.5	27.2	6.8	7.5	8.5	9.6	2.5	2.8	4.3	4.4
q. 27	56.8	51.9	60.6	53.5	39.8	41.6	36.2	42.1	2.5	5.7	3.2	3.5	0.8	0.9	. .	. .
q. 21	33.1	34.9	20.2	25.4	52.5	51.9	72.3	65.8	14.4	13.2	7.4	8.8	. .	. . . .	. .	. .
q. 22	21.2	19.8	17.0	15.8	68.6	73.6	74.5	80.7	10.2	6.6	8.5	3.5	. .	. . . .	. .	. .

<sup>a</sup>Equivalent number table in Appendix II, p. 218.<sup>b</sup>Questions and code numbers for each response:

q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.

q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.

q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.

q. 21 There is nothing wrong with not following all the laws of the city or state:  
1. Agree; 2. Disagree; 3. Uncertain.

q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).



forty-seven per cent of the 13 year old eighth graders ranked obedience to parents first, while 36.2 per cent ranked obedience to clergymen first--a difference of 10.6 per cent (see Table 63). However, from 51.0 - 55.9 per cent of the 11-12 and 13 year old seventh graders ranked obedience to parents first, while about thirty-four per cent of the same groups ranked obedience to clergymen first--a difference of from 17.9 - 22.0 per cent. The 14-15 year old eighth graders varied most often on the importance of obedience to parents and clergymen: 59.6 per cent ranked obedience to parents first, while only 27.2 per cent ranked obedience to clergymen first.

A higher percentage of 13 year old eighth graders considered obedience to police more important than obedience to teachers, while a higher percentage of 11-12 and 13 year old seventh graders considered the opposite to be true. Fifty-four per cent of the 13 year old eighth graders ranked obedience to police in one of the first three places, while 41.5 per cent ranked obedience to teachers in one of the first three places (see Table 63). However, from 52.8 - 54.4 per cent of the 11-12 and 13 year old seventh graders ranked obedience to teachers in one of the first three places, while from 45.8 - 47.2 per cent of the children from the same groups ranked obedience to police in one of the first three places. Equal percentages of 14-15 year olds ranked obedience to teachers and police in one of the first three places.

More 13 year old seventh graders agreed with abolition of capital punishment than children from the other age-grade groups. A little over fifty-nine per cent of the 13 year old seventh graders agreed with the

TABLE 63

PER CENT OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS,<sup>a</sup>  
CLERGYMEN, TEACHERS, AND POLICE BY AGE AND GRADE

Rank	11-12 7th				13 8th				14-15 8th							
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	55.9	33.9	1.7	5.1	51.9	34.0	0.9	9.4	46.8	36.2	2.1	8.5	59.6	27.2	1.8	9.6
2nd	26.3	35.6	16.1	10.2	27.4	32.1	8.5	14.2	35.1	27.7	14.9	8.5	26.3	28.1	12.3	19.3
3rd	5.9	13.6	36.4	30.5	4.7	10.4	43.4	23.1	7.4	17.0	24.5	37.2	5.3	15.8	39.5	24.6
Sub- Total	. .	. .	54.2	45.8	. .	. .	52.8	47.2	. .	. .	41.5	54.2	. .	. .	53.6	53.5
4th	2.5	7.6	33.9	43.2	6.6	10.4	29.2	36.8	. .	7.4	44.7	33.0	2.6	14.9	33.3	34.2

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<sup>a</sup>Equivalent number table in Appendix II, p. 219.

abolition of capital punishment (q. 20), while from 50.0 - 53.2 per cent of the children from the other age-grade groups agreed (see Table 64).

All the age-grade groups except the 11-12 year old seventh graders were almost evenly divided in support of and opposition to racial segregation of Negroes (q. 19). However, the 11-12 year old seventh graders showed a little more agreement and uncertainty about racial segregation and less disagreement than the other age-grade groups. Increased housing for the poor (q. 2) showed no important variations by age and grade.

More 13 year old eighth graders had higher occupational aspirations than the children in the other age-grade groups. Professional occupations were chosen by nearly seventy per cent of the 13 year old eighth graders, while sixty-two per cent of both the 11-12 and 13 year old seventh graders and 56.9 per cent of the 14-15 year old eighth graders chose professional occupations (see Table 65).

While the variations were not great religious life was inversely related with age and grade. Religious life was selected by 15.3 per cent of the 11-12 year old seventh graders, dropped somewhat abruptly to 7.5 per cent of the 13 year old seventh graders, and then gradually declined to 5.3 per cent of the 13 year old eighth graders and 4.4 per cent of the 14-15 year old eighth graders. This relationship suggests that with increased maturity there is a more realistic approach to religion as a vocation.

More girls than boys expressed positive values toward authority. For four of the five questions on authority the mean variation showed that 8.8 per cent more girls than boys expressed positive values toward authority

TABLE 64

PER CENT OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES BY AGE AND GRADE<sup>a</sup>

Ques- tions	Agree				Disagree				Uncertain			
	11-12		13		14-15		11-12		13		14-15	
	7th	8th	7th	8th	7th	8th	7th	8th	7th	8th	7th	8th
q. 2	51.7	51.9	50.0	50.9	21.2	23.6	24.5	17.5	26.3	24.5	25.5	31.6
q. 20	50.8	59.4	53.2	50.0	28.0	22.6	23.4	28.9	21.2	17.9	23.4	21.1
q. 19	44.1	37.7	42.6	41.2	26.3	38.7	40.4	36.8	29.7	23.6	17.0	21.9

<sup>a</sup>Equivalent number table in Appendix II, p. 220.<sup>b</sup>q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

TABLE 65

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL, NON-PROFESSIONAL,  
BUSINESS, AND RELIGIOUS OCCUPATIONAL ASPIRATIONS  
BY AGE AND GRADE

Age-Grade	Per Cent				Number			
	Prof.	Non-Prof.	Bus.	Relig.	Prof.	Non-Prof.	Bus.	Relig.
11-12 year old 7th graders	61.9	26.3	4.2	15.3	73	31	5	18
13 Year old 7th graders	62.1	22.6	7.5	7.5	66	24	8	8
13 year old 8th graders	69.1	19.1	5.3	5.3	65	18	5	5
14-15 year old 8th graders	56.9	29.9	6.1	4.4	65	34	7	5

(see Table 66). The remaining question showed only a small variation between boys and girls on whether parents must always be obeyed (q. 26).

Both boys and girls considered obedience to parents more important than obedience to clergymen and only showed small variations from each other: from 51.8 - 55.1 per cent of the boys and girls ranked obedience to parents first, but from 30.1 - 35.6 per cent of the boys and girls ranked obedience to clergymen first (see Table 67). When the first three positions were combined to compare the percentage of obedience to teachers and police a few more boys considered obedience to police more important than obedience to teachers, while a few more girls considered obedience to teachers more important (see Table 67).

TABLE 66

## PER CENT AND NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY BY SEX

Questions	Per Cent								Number							
	1		2		3		4		1		2		3		4	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
q. 28	77.0	75.1	20.4	23.1	2.7	1.8	.	.	174	169	46	52	6	4	.	.
q. 29	51.8	61.8	32.3	29.3	11.9	4.4	3.5	3.1	117	139	73	66	27	10	8	7
q. 27	54.0	56.4	38.5	41.8	7.1	1.3	.	.	122	127	87	94	16	3	.	.
q. 21	37.6	20.4	54.0	71.1	8.4	8.4	.	.	85	46	122	160	19	19	.	.
q. 22	22.1	15.1	71.2	76.9	6.6	8.0	.	.	50	34	161	173	15	18	.	.

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\*Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 67

PER CENT AND NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE  
TO PARENTS, CLERGYMEN, TEACHERS, AND POLICE BY SEX

Rank	Per Cent								Number							
	Boys				Girls				Boys				Girls			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	51.8	30.1	2.7	9.7	55.1	35.6	0.9	6.2	117	68	6	22	124	80	2	14
2nd	24.8	30.1	9.3	13.7	32.0	30.2	16.4	14.2	56	68	21	31	72	68	37	32
3rd	6.2	10.2	33.6	26.5	6.2	16.9	38.7	30.2	14	23	76	60	14	38	87	68
Sub- Total	.	.	45.6	49.9	.	.	56.0	50.6	..	..	103	113	..	..	126	114
4th	2.7	11.9	32.3	30.1	3.1	9.8	36.4	42.7	6	27	73	68	7	22	82	96

TABLE 68

PER CENT AND NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES BY SEX

Ques- tions	Per Cent						Number					
	Agree		Disagree		Uncertain		Agree		Disagree		Uncertain	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
q. 2	57.5	44.9	19.5	24.4	22.6	30.7	130	101	44	55	51	69
q. 20	55.8	49.8	29.6	23.6	14.6	26.7	126	112	67	53	33	60
q. 19	45.1	36.0	35.4	36.4	19.5	27.6	102	81	80	82	44	62

<sup>a</sup>q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:



Between 6.0 - 12.6 per cent more boys than girls agreed with increased housing for the poor, abolition of capital punishment, and were racially prejudice and agreed with racial segregation of Negroes. However, from 8.1 - 12.1 per cent more girls than boys were uncertain about these issues (see Table 68).

TABLE 69

PER CENT AND NUMBER OF CHILDREN'S PROFESSIONAL,  
NON-PROFESSIONAL, BUSINESS, AND RELIGIOUS,  
OCCUPATIONAL ASPIRATIONS BY SEX

Sex	Per Cent				Number			
	Prof.	Non-Prof.	Bus.	Relig.	Prof.	Non-Prof.	Bus.	Relig.
Boys	53.5	26.0	8.8	6.6	121	59	20	15
Girls	70.1	22.6	3.6	9.8	158	51	8	22

Higher percentages of girls selected professional and religious occupations, while higher percentages of boys selected non-professional and business occupations (see Table 69).

The hypothesis that values of children more closely related with cultural values than religious or ethical values vary more by the social backgrounds of the parents than by school system or religion was verified by only some of the data on cultural values. The hypothesis was verified but generally by only a few percentage points for occupational aspirations; the social issue of increased housing for the poor; and the five questions on authority and authority represented in persons and law. However, for the

comparative ranking of the importance of obedience to parents, clergymen, teachers, and police; the abolition of capital punishment; and the racial segregation of Negroes the hypothesis was not verified.

Summary.—1. More Catholics in parochial and public school and children of Polish and Polish-Other families expressed positive values toward authority represented in persons. However, more Protestants in public school and children of N., S. and E. European families; and American and American-Other families expressed positive values toward authority represented in law.

2. More children with fathers having more than a grade school education, who were girls, and 13 year old eighth graders than children from the other age-grade groups expressed positive values toward authority.

3. Higher percentages of the children sampled considered obedience to parents more important than obedience to clergymen. The majority of the sample considered obedience to teachers and police less important than obedience to parents and clergymen. Almost equal percentages of parochial school children ranked obedience to parents and clergymen of equal importance, while considerably more public school children considered obedience to parents of greater importance than obedience to clergymen. As social class, occupation and education of the father increased more children tended to place greater importance on obedience to clergymen. Obedience to clergymen was given greater importance by more children of Polish and Polish-Other families and 13 year old eighth graders than children from the other ethnic and age-grade groups.

4. Considerably more parochial school children and children of Polish and Polish-Other families than from the other ethnic groups considered obedience to teachers more important than obedience to police. However, considerably more public school children and children of N., S and E. European families than from the other ethnic groups considered obedience to police more important than obedience to teachers.

5. Higher percentages of public school children, of boys, and children of N., S. and E. European families than from the other ethnic groups agreed with increased housing for the poor, abolition of capital punishment, and were in favor of racial segregation of Negroes. In general, higher percentages of children with fathers in the upper social classes, occupational and educational groups supported increased housing for the poor, abolition of capital punishment, and opposed racial segregation of Negroes.

6. Nearly sixty per cent of the sample had professional occupational aspirations. More children with fathers in the upper social classes, occupational and educational groups had professional and business aspirations; while more children with fathers in the lower social classes, occupational and educational groups had non-professional aspirations. Higher percentages of children from N., S. and E. European families and 13 year old eighth graders had professional occupational aspirations than children from the other ethnic and age-grade groups. A few more Catholics in parochial school and Protestants in public school selected professional occupations. Business was selected by a few more Catholics in parochial and public school than Protestants in public school.

7. More children with fathers who belonged to Class IV, who were blue collar workers, and had partial or complete high school educations aspired to religious life. Only a few more Catholics in parochial and public school than Protestants selected religious life. More girls than boys selected religious life. Age and grade (maturity) was inversely related with religious occupational aspirations.

## CHAPTER VI

### CONCLUSION

The findings of this study have indicated a positive relationship between parochial school attendance and acceptance of specific religious values. Considerably more parochial school children than public school children expressed positive religious values. This supports the hypothesis that values developed in a religious context vary more by religion and school system attended than by the social backgrounds of the parents.

A positive but much lesser relationship than the above was evident between parochial school attendance and certain ethical values. The common cultural background of the children was probably responsible for this lesser relationship. It may be that because of the common cultural background there is more christian ethics informally transmitted in the public school than is supposed, and especially in the case of this sample which was nearly seventy per cent Catholic. A survey conducted by Dierenfield claims that nearly seventy-five per cent of the public schools in the United States claim to teach ethical values (cf., p. 16). In the present study more parochial school children than public school children supported honesty with the possessions of others and friendliness. However, more public school children supported truthfulness. All the variables including religion and school system yielded nearly the same size variations in ethical values, so that

the second hypothesis, that values closely related with commonly accepted ethical values vary more by the social backgrounds of the parents than by religion and school system, was generally unsupported. Nevertheless, the opposite was not true that religion and school system were more related to variations in children's ethical values than the social backgrounds of the parents. It, therefore, is suggested that the non-religious aspects of culture may be as effective in transmitting commonly accepted ethical values as religion and school system. These data, therefore, on ethical and religious values suggest the common conclusion that to the extent that ethical and religious values differ in nature and intensity from commonly accepted ethical and religious values to that extent special religious education is needed to perpetuate the differing values, but to the extent that ethical and religious values approach commonly accepted ethical and religious values the non-religious aspects of culture will perpetuate these values without the need of special religious education.

A positive but much lesser relationship than for religious values existed between cultural values and religion and school system. This indicated the operation of the common cultural background of the children. More public school children supported increased housing for the poor, while more parochial school children opposed racial segregation of Negroes. A few more Catholics in parochial school and public school expressed positive values toward authority represented in persons, while a few more Protestants in public school expressed positive values toward authority represented in law. In these areas the hypothesis, that the values of children more closely

related to cultural values than religious or ethical values vary more by the social backgrounds of the parents than by religion or school system, was verified. However, the hypothesis was not verified in ranking obedience to parents, clergymen, teachers, and police. Considerably more parochial school children than public school children ranked obedience to clergymen first. Likewise, considerably more parochial school children than public school children ranked obedience to teachers in one of the first three places than police. The hypothesis probably was not verified for the ranking of obedience to the above authority figures because this question may have been more religious than cultural in content because of its treatment of clergymen and teachers who were very probably identified as nuns by the parochial school children.

When school system was held constant and religion of mother varied for religious, ethical, and cultural values, the above findings were confirmed.

The above data on religious, ethical, and cultural values of parochial and public school children indicates the importance of a parochial school education in transmitting specific religious values and the much lesser importance of a parochial school education in differentiating children according to commonly accepted ethical and cultural values.

This study began with the general supposition that the values of seventh and eighth grade children differ more by social class and ethnic background than by religion and school system. In the main, this supposition was unsupported by the data. Only in some of the areas covered by cultural values--authority represented in law; approval of increased housing for the

poor and abolition of capital punishment; and professional occupational aspirations--the ethnic backgrounds of the parents showed somewhat larger variations than religion or school system. Otherwise, for ethical and religious values the variations by social class and ethnic background were no larger than by religion and school system.

Intra-school system comparisons indicated that all children of the parochial school system did not give the same positive expression to religious, ethical, and cultural values. Generally higher percentages of children from St. Stanislaus and St. Mary's tended to express positive religious, ethical, and cultural values, while lower percentages of children from Immaculate Conception and Roosevelt expressed the same values. However, when the percentages of children from Immaculate Conception were compared with the children from Roosevelt who expressed positive religious, ethical, and cultural values, usually somewhat higher percentages of children from Immaculate Conception than Roosevelt expressed these values. These intra-school system variations may have resulted from unequal ethnic, familial, or school reinforcement of these values, or some combination of these.

Ethnic background showed the largest variations of all the variables next to religion and school system for religious values. Considerably more children from Polish and Polish-Other families expressed positive religious values than children from the other ethnic groups. Likewise, in the ranking of obedience to parents, clergymen, teachers, and police, more children from Polish and Polish-Other families than children from the other ethnic groups ranked obedience to clergymen in the first place and obedience to teachers



in one of the first three places than police. As mentioned above this question may have been more religious than cultural in content and the children's responses may have been directed by this fact. This data, therefore, supports the claims of ethnic literature about the religious orientation of the Polish people.

The high percentage of children from Polish and Polish-Other families who verbalized positive religious values, however, did not equivalently verbalize ethical values. Fewer children of Polish and Polish-Other families than from the other ethnic groups expressed the three ethical values of honesty with the possessions of others, truthfulness, and friendliness. This, therefore, poses a question about the extent to which the children, not only by ethnic background but also by religion and school system, were committed to the religious, ethical, and cultural values which they in such large proportions positively verbalized. Or stated another way: to what extent did the children verbalize positive religious and ethical values as right answers received from authority, as any other subject studied in school, without real commitment? The present study was not designed to measure commitment, which necessitates recording behavior. Only in the area of actual frequency of daily prayer did the present study give some indication of commitment. Considerably more Catholics in parochial school prayed three or more times a day than both Protestants and Catholics in public school. Thus, it may be that more parochial than public school children are committed to religious values. However, this area is open for considerable investigation.

If, however, the children are as idealistic as their responses generally represent them when and why in later life, as evidence seems to indicate, do they digress from this idealism? Some suggestion of the stage in later life at which the children may begin to digress was uncovered in this study. The findings indicate that 13 year old eighth graders seem to reach a peak in frequency of expression of positive religious and ethical values, while the 14-15 year old eighth graders somewhat less frequently positively expressed the same values. Several possibilities are suggested for this lower frequency of positive expression of religious and ethical values. It may be that the 14-15 year old eighth graders were beginning to take on adult standards. Or possibly religion as it was taught them was not fully meeting their changing needs. Perhaps the responses of the 14-15 year old eighth graders were affected by lower intelligence levels since this group of eighth graders were at least a year older than the other eighth graders. The 11-12 and 13 year old seventh graders also expressed positive religious and ethical values less frequently than the 13 year old eighth graders. However, it is felt that the responses of the 11-12 and 13 year old seventh graders were the result of lack of contact with the right answers and would be adjusted upward when they advanced to eighth grade.

The findings on the relationship of social class to religious and ethical values did not conform with the findings of previous social class studies. More lower class children--Classes IV and V--than children from the upper classes--Class I-III--expressed positive religious and ethical values. This suggests the operation of some uncontrolled variable or

variables, such as religion or ethnic background or combination of the two. If it should be the case that religion and ethnic background were influencing religious and ethical value patterns of the social classes, this would support Lenski's hypothesis of the independent influence of religion on the value patterns in society.

More girls than boys expresses positive religious and ethical values, which bears out other studies. Likewise, more girls than boys expressed positive values toward authority and opposed racial segregation of Negroes. The higher percentages of girls who expressed positive religious and ethical values again brings up the question of religious commitment. Are girls more committed to religious and ethical values than boys or do they approve of positive religious and ethical values in larger proportions because religion and ethics as it is taught them better meets their needs and is communicated to them by a female teacher, with teaching methods, and under classroom circumstances which are more suited to them?

The above findings have suggested some areas for further investigation. To what extent are individuals committed to the religious and ethical values which they verbally express: in other words, to what extent does the behavior of individuals conform to their values? To what extent do children accept the religion and ethics that authority teaches them without a real commitment? Are females more committed to religious and ethical values than males? If they are, is it because religion and ethics as they are taught them better meets their needs? To what degree does teaching methods, classroom circumstances, and a female teacher favor female acceptance of religion

and ethics? To what extent are seventh and eighth grade children capable of being committed to religious and ethical values? If children are as idealistic as their responses represent them, why and when do they digress in later life from this idealism?

Besides commitment other areas of religious and ethical values are open to investigation. What influence does a particular religious affiliation have on the religious and ethical value patterns of the various social classes? What is the relationship of factors without--social background--and within different parochial schools to variations in positive expression of religious and ethical values of their students? What differing effects, if any, do different religious orders of nuns teaching in the parochial schools have on the values of their students? Does having a religious or lay teacher have an effect on the religious and ethical values of their students? Are there differences between parents who send their children to the parochial school and parents who send their children to public school? Data has been found in this study which suggests that value variations exist between Catholic parents who send their children to parochial school and Catholic parents who send their children to public school. Catholic children in the parochial school varied more from Catholic children in the public school in expression of positive values toward honesty with the possession of others and friendliness than from Protestant children in the public school. Finally, how extensive are the similarities and differences in religious and ethical values between the Catholics in parochial school and the Catholics and Protestants in public school?

In summary, this study indicates that children develop their attitudes and values in many contexts, and not just as a result of identification with some social class or school system. This, therefore, clearly indicates the necessity of the multiple variable approach when analyzing the attitudes and values of children.

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## APPENDIX I

### LETTER OF INTRODUCTION TO PARENTS

Dear Parent:

May I have a few minutes of your time? Would you please answer the questions which your child has brought home with this letter? These questions are the first part of a questionnaire which will be given to your child at school to help discover the feelings that children have about different things that come up in their lives. I am doing this study as a part of the requirements for my Master's degree in Sociology.

Neither you or your child will be asked to write your names anywhere since all your answers will be anonymous. The principal at your school has given permission for this study to be made.

It is hoped that this study and many other like it made in different parts of the country will help those who educate children to know them better in order to teach them better.

Your serious and prompt attention to these questions would be greatly appreciated. Please remind your child to bring the answered question sheet to school tomorrow.

Respectfully,

## QUESTIONNAIRE

### Parental Questionnaire

Please fill in the information requested below.

1. Occupation of the father (Be specific. Do not just say "factory worker," "clerk," "salesman," etc., but state the kind of job you do and for what kind of company or business you do it.)
- 
- 

2. Please circle the correct number of years of schooling of the father:

GRAMMAR SCHOOL

HIGH SCHOOL

COLLEGE

POST-GRAD.

1, 2, 3, 4, 5, 6, 7, 8

1, 2, 3, 4

1, 2, 3, 4

1, 2, 3, 4

3. Please circle the correct number of years of schooling of the mother:

GRAMMAR SCHOOL

HIGH SCHOOL

COLLEGE

POST-GRAD.

1, 2, 3, 4, 5, 6, 7, 8

1, 2, 3, 4

1, 2, 3, 4

1, 2, 3, 4

4. What is the nationality of the father \_\_\_\_\_?

5. What is the nationality of the mother \_\_\_\_\_?

6. To what religion if any does the father claim membership?  
(Please circle.)

(1). Protestant (2). Catholic (3). Jew (4). Other (5). None

7. To what religion if any does the mother claim membership.  
(Please circle.)

(1). Protestant (2). Catholic (3). Jew (4). Other (5). None

## Values Questionnaire

## PART I

Please fill in the information asked in the three questions below.

1. Circle your age at your last birthday.

10    11    12    13    14    15

2. Circle B if you are a boy, and G if you are a girl.

(B)            (G)

3. Circle your grade.

(7)            (8)

## PART II

This is not a test. There are no right or wrong answers. This will not be graded. We only want to know what you think about the many things talked about below. Please read each question carefully. Do not hurry. Please circle the letter to the left of each question which comes closest to what YOU think about each question. (A---AGREE) (B---DISAGREE) (C---NOT SURE). Remember we want YOUR ideas and not just those ideas which you think your parents or teachers would want you to give.

1. A B C The United States should send money, food, and clothing to foreign countries that are in need.
2. A B C The cities do not spend enough money to build housing projects for the poor.
3. A B C Every citizen who is over twenty-one has a duty to vote in every election.
4. A B C It would be all right for a man to only tell the government part of what he made during the year in order to avoid paying a high income tax.
5. A B C When at home you should put yourself out to be friendly with members of your family, even those who are not always too friendly to you.

6. A B C If a certain fellow or girl always has a lot of spending money, sporting equipment, and the latest phonograph records, it would be foolish for you not to try to make an extra special friend of this person, even if you do not pay as much attention as before to your other friends.
7. A B C Henry received a dollar too much in change from a sales lady in a very large department store. He kept the money and gave it to the crippled children's fund.
8. A B C In order to prepare a surprise for your mother's birthday it would be all right to tell her that you were tired and wanted to go to bed so that you could leave the room.
9. A B C After Peter had been out with some fellows that his parents had warned him not to hang around with, it would be all right for him to say that he had not seen these fellows if he knew that he would be severely punished.
10. A B C It would be a good enough reason to lie if by the lie you could prevent an atomic war.
11. A B C Peter shot a paper clip and it hit the blackboard. The teacher suspected who did it and asked Peter if he shot the paper clip. Peter knew he would be punished and said that he did not do it. What Peter said to the teacher wasn't really wrong.
12. A B C Michael threw a stone when he was standing in the school yard with a group of friends. The stone hit a big kid who was walking by the school. The big kid suspected it was Michael who threw the stone and grabbed him by the shirt and asked if he did it. Michael said that he didn't know what the big kid was talking about. What Michael told the kid wasn't wrong since the kid had no right to get so tough.
13. A B C I think that the Negroes and Whites in this country should live together in the same neighborhoods and share the same schools, hospitals, and playgrounds.
14. A B C If you have studied for an examination and, while taking the examination, an answer has slipped your mind, getting the answer on the examination from another person would not be so bad.
15. A B C When playing a sport it is all right to break a few rules so that your team can win, as long as the referee does not see you.



16. A B C It would be all right to use without permission small amounts of money (fifteen or twenty cents) laying around the house which belong to your family and which were not left for you.
17. A B C John received a dollar too much in change from the store keeper of a very small grocery store. He kept the money and gave it to the crippled children's fund.
18. A B C A poor boy always wanted a bicycle, but his parents could never afford one. The boy, while passing a bicycle shop saw a whole row of new bicycles being shown in front of the shop. When no one was looking, he took one thinking that the owner had so many that he would not miss one.
19. A B C I think that Negroes and Whites in this country should live in separate parts of the city and have their own special schools, hospitals, playgrounds, etc., apart from each other.
20. A B C The state should punish murderers with life in prison rather than with death.
21. A B C There is nothing wrong with not following all the laws of the city or state as long as it does not harm anyone.
22. A B C There really is not anything wrong with breaking a school rule, such as coming to school late without a good reason, now and then.
23. A B C The boy or girl who borrows pencils, erasers, or crayons without ever intending to return them cannot really be called dishonest.
24. A B C All you have to do is look at all the suffering and wars in the world and you can see that God is not really as good as some say He is.
25. A B C One religion is as good as another.
26. A B C You do not have to be friendly to classmates who are not so friendly to you.

## PART III

Please read each question carefully. Do not hurry. Please put an X next to ONE of the choices which comes closest to what you honestly think about the statement. Mark only one choice with X for each question.

27. When a policeman tells someone to do something, it is:

- a. ☐ Always for that person's own good.
- b. ☐ Most of the time for that person's own good.
- c. ☐ About half the time for that person's own good.
- d. ☐ Not for that person's own good most of the time.
- e. ☐ Never for that person's own good.

28. I think that:

- a. ☐ Children should always obey their parents without trying to get out of it.
- b. ☐ Children should obey their parents most of the time without trying to get out of it.
- c. ☐ Children should obey about half the time without trying to get out of it.
- d. ☐ Children should try to get out of obeying their parents most of the time.
- e. ☐ Children should always try to get out of obeying their parents.

29. I think that:

- a. ☐ The teacher should always be obeyed no matter what she asks you to do.
- b. ☐ The teacher should be obeyed most of the time unless what she asks you to do seems to be too hard.
- c. ☐ The teacher should be obeyed only if you agree with what she is asking.
- d. ☐ The teacher should be obeyed only when you cannot get away with not obeying.
- e. ☐ You do not have to obey anything the teacher asks, if you do not want to obey.

30. If I would find a wallet with five dollars in it and a man's name but not his address, I think that I would:

- a. ☐ Keep the money without trying to find the owner.
- b. ☐ Try to find the owner, if it did not cause me any bother.
- c. ☐ Try to find the owner, if it did not cause me too much bother.
- d. ☐ Try to find the owner, even if it caused me a lot of bother.

31. I think that God is Someone:

- a. ☐ Who is friendly and punishes you only because you make Him.
- b. ☐ Who is strict and punishes you when you do something wrong.
- c. ☐ Who waits for you to do something wrong and then punishes you.
- d. ☐ Who does not care too much about you except to punish you when you do something wrong.

32. I think that:

- a. ☐ There really is not any such thing as sin.
- b. ☐ It really is not bad to commit a sin.
- c. ☐ Sin is bad, but there are many other things that are worse.
- d. ☐ Sin is in the middle: there are things worse and things not as bad.
- e. ☐ Sin is almost the worst thing a person can do.
- f. ☐ Sin is the worst thing a person can do.

33. I think that it is necessary to pray:

- a. ☐ Very often (three or more times a day).
- b. ☐ Often (once or twice a day).
- c. ☐ Not too often (a few times a week).
- d. ☐ Occasionally (once a month or a few times a year).
- e. ☐ Not at all.

34. I think when I pray that it:

- a. ☐ Always helps in some way.
- b. ☐ Helps most of the time.
- c. ☐ Helps half of the time.
- d. ☐ Helps only a little bit of the time.
- e. ☐ It never helps.
- f. ☐ I do not pray.

35. I think that the world:

- a. ☐ Could not get along without the church.
- b. ☐ Could get along without the church but only with some difficulty.
- c. ☐ Could get along without the church without any difficulty at all.

36. I think that the church does:

- a. ☐ Very much to make the world a better place in which to live.
- b. ☐ Something to make the world a better place in which to live.
- c. ☐ Nothing to make the world a better place in which to live.

37. I go to my church or synagogue because:

- a. ☐ I want to go.
- b. ☐ My parents go.
- c. ☐ I have to go.
- d. ☐ None of the above: I do not go to any church or synagogue.

38. I think that studying about my religion is:

- a. ☐ Always interesting.
- b. ☐ Interesting most of the time.
- c. ☐ Interesting half the time and not interesting half the time.
- d. ☐ Not interesting most of the time.
- e. ☐ Never interesting.
- f. ☐ None of the above: I do not study about my religion.

#### PART IV

Please follow the special directions very closely that are given for each of the questions listed below.

39. Mark an X next to the statement which comes closest to the number of times you pray. (If you pray before and after classes in school, do not list these in your count. Just include in your list the number of times you pray on your own or with your family.)

I pray:

- a. ☐ Three or more times a day.
- b. ☐ Once or twice a day.
- c. ☐ From one to six times a week.
- d. ☐ From one to three times a month.
- e. ☐ I do not pray.

40. Which of the following four people do you think it would be most serious to disobey? Put the number one (1) by the person whom you think it would be most serious to disobey; the number two (2) by the person whom you think it would be next serious to disobey; the number three (3) by the person whom you think it would be third serious to disobey; and the number four (4) by the person whom you think it would be least serious to disobey.

- a. ☐ Teacher.
- b. ☐ Police.
- c. ☐ Minister, priest, rabbi, or preacher.
- d. ☐ Parents or guardians.

41. Choose one job which you think you would like best to do when you get older. Read over the whole list first, and then put an X by your first choice. If the job that you would like to do is not on the list, make your choice from the ones on the list that come closest to what you think you want to do.

- a. ☐ Scientist.
- b. ☐ Doctor.
- c. ☐ Nurse.
- d. ☐ Engineer.
- e. ☐ Secretary.
- f. ☐ Businessman or businesswoman.
- g. ☐ Clergyman (minister, priest, rabbi) or woman in religious life (nun or woman missionary).
- h. ☐ Mechanic, electrician, plumber, or carpenter.
- i. ☐ Truck driver or factory worker.
- j. ☐ Policeman or fireman.
- k. ☐ Lawyer.
- l. ☐ Teacher.
- m. ☐ Career in the Army, Navy, Air Force or Marines.

TABLE 70

NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY RELIGION  
OF MOTHER AND SCHOOL SYSTEM

Ques- tions <sup>b</sup>	1			2			3			4		
	C <sup>a</sup> Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.
q. 25	6	56	29	238	32	26	22	13	8	.	.	.
q. 38	139	58	41	98	31	13	29	9	8	.	2	.
q. 33	157	32	35	99	58	22	7	11	6	1	.	.
q. 39	143	12	14	102	58	25	15	28	19	.	3	3
q. 32	207	56	33	19	14	11	34	27	18	4	3	1

<sup>a</sup>Symbols for religion by school system: C. Paro. = Catholics in parochial school; P. Pub. = Protestants in public school; C. Pub. = Catholics in public school.

<sup>b</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33.)
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

TABLE 71

## NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY SCHOOL

Questions	1				2				3				4			
	SS <sup>a</sup>	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 25	3	1	2	92	134	51	59	61	9	5	9	25	.	.	.	.
q. 38	83	32	27	107	50	18	32	49	13	7	11	18	.	.	.	2
q. 33	89	35	38	71	54	19	28	86	1	3	3	21	.	.	1	.
q. 39	86	26	36	29	55	20	28	87	5	6	5	54	.	.	.	6
q. 32	117	46	47	94	11	4	6	29	16	6	14	50	1	.	3	4

<sup>a</sup>School symbols: SS = St. Stanislaus; SM = St. Mary's;  
IC = Immaculate Conception; R = Roosevelt.

<sup>b</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree;  
3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting  
most of the time; 3. Interesting half the time; Most of the time  
not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once  
or twice a day; 3. One to six times a week; Once a month or a  
few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33.)
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin  
is in the middle; Sin is bad but many things are worse; It is  
really not so bad to sin; 4. There is no sin.

TABLE 72

## NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY SOCIAL CLASS

Questions	1			2			3			4		
	I-III	IV	V	I-III	IV	V	I-III	IV	V	I-III	IV	V
q. 25 One religion <sup>a</sup> is as good as another.	10	57	24	35	188	73	9	23	14	.	.	.
q. 38 Studying my <sup>b</sup> religion is:	24	147	64	18	91	33	12	28	8	.	2	.
q. 33 It is necessary <sup>c</sup> to pray:	27	141	59	25	107	46	2	18	5	.	.	1
q. 39 I pray: <sup>d</sup>	21	113	37	19	114	50	14	32	20	.	2	4
q. 32 Sin is: <sup>e</sup>	32	176	87	8	28	12	12	56	12	2	5	.

<sup>a</sup>Responses to q. 25 1. Agree; 2. Disagree; 3. Uncertain.

<sup>b</sup>Responses to q. 38 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.

<sup>c</sup>Responses to q. 33 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.

<sup>d</sup>Responses to q. 39 (as q. 33.)

<sup>e</sup>Responses to q. 32 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.



TABLE 73

## NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY EDUCATION OF FATHER

Ques- tions <sup>b</sup>	1				2				3				4			
	1-8 <sup>a</sup>	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 25	23	20	41	10	55	56	148	44	8	11	21	7	.	.	.	.
q. 38	52	48	117	29	25	30	70	20	7	9	21	12	1	.	1	.
q. 33	45	51	106	29	34	32	88	29	6	4	14	3	1	.	.	.
q. 39	30	34	91	20	35	41	83	28	17	10	28	13	3	1	2	.
q. 32	55	61	143	41	13	8	19	9	17	16	40	11	1	1	6	.

<sup>a</sup>Numbers represent total number of years of education: 1-8; 9-11; 12; and 13 or more years of education.

<sup>b</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33.)
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

TABLE 74

## NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY FAMILY NATIONALITY

Ques- tions	1				2				3				4			
	PPO <sup>a</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO
q. 25	25	16	22	26	168	39	46	40	15	6	10	12	.	.	.	.
q. 38	109	33	40	48	69	21	33	22	29	7	5	5	.	.	.	2
q. 33	118	26	35	36	81	29	37	33	7	5	6	9	.	1	.	.
q. 39	102	20	26	20	88	26	34	34	11	15	16	21	1	.	1	2
q. 32	155	40	46	48	19	7	9	11	30	12	19	18	2	1	4	1

<sup>a</sup>Family Nationality symbols: PPO = Polish and Polish-Other; SE = Southern and Eastern Europeans; NSE = Northern, Southern and Eastern Europeans; AAO = American and American-Other.

<sup>b</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 3. Not at all.
- q. 39. I pray: (as q. 33.)
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

TABLE 75

## NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY AGE

Ques- tions <sup>b</sup>	1			2			3			4		
	11-12 <sup>a</sup>	13	14-15	11-12	13	14-15	11-12	13	14-15	11-12	13	14-15
q. 25	23	40	35	88	137	80	13	23	12	.	.	.
q. 36	67	110	72	41	69	39	15	20	14	1	.	1
q. 33	65	113	55	53	73	61	5	13	10	.	1	.
q. 39	57	84	36	51	76	63	15	33	22	.	3	3
q. 32	79	135	90	13	26	11	29	34	23	3	3	2

<sup>a</sup>Age in years.

<sup>b</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 36 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33.)
- q. 32 Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

TABLE 76

## NUMBER OF CHILDREN'S RELIGIOUS RESPONSE BY AGE AND GRADE

Ques- tions <sup>b</sup>	1				2				3				4					
	11-12 <sup>a</sup>		13		14-15		11-12		13		14-15		11-12		13		14-15	
	7th	7th	8th	8th	7th	7th	8th	8th	7th	7th	8th	8th	7th	7th	8th	8th		
q. 25	22	22	18	31	84	67	70	77	12	17	6	6	.	.	.	.		
q. 38	63	58	52	63	41	38	31	35	13	10	10	14	1	.	.	1		
q. 33	63	68	45	48	50	33	40	56	4	4	9	9	.	1	.	.		
q. 39	55	41	43	32	50	42	34	57	12	18	15	19	.	2	1	3		
q. 32	76	68	67	82	13	14	12	10	26	22	12	20	3	1	2	1		

<sup>a</sup>Age in years by grade.

<sup>b</sup>Questions and code numbers for each response:

- q. 25 One religion is as good as another. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 38 Studying my religion is: 1. Always interesting; 2. Interesting most of the time; 3. Interesting half the time; Most of the time not interesting; Never interesting; 4. I do not study my religion.
- q. 33 It is necessary to pray: 1. Three or more times a day; 2. Once or twice a day; 3. One to six times a week; Once a month or a few times a year; 4. Not at all.
- q. 39 I pray: (as q. 33.)
- q. 32. Sin is: 1. The worst thing; 2. Almost the worst thing; 3. Sin is in the middle; Sin is bad but many things are worse; It is really not so bad to sin; 4. There is no sin.

TABLE 77

NUMBER OF CHILDREN'S ETHICAL RESPONSE BY RELIGION OF  
MOTHER AND SCHOOL SYSTEM

Questions	1			2			3		
	C <sup>a</sup> Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.
q. 7	126	39	31	98	39	22	42	22	10
q. 17	58	23	23	171	58	31	37	20	9
q. 30	172	57	28	45	21	13	48	23	21
q. 23	55	20	15	196	71	41	15	9	6
q. 4	17	11	10	217	74	41	32	16	12
q. 12	78	20	13	139	66	42	48	15	8
q. 8	206	68	37	36	23	18	24	10	7
q. 10	174	61	44	34	28	10	58	12	9
q. 26	66	30	30	179	60	28	20	11	5
q. 6	53	18	12	171	71	41	42	12	8

<sup>a</sup>Symbols for religion of mother and school system: C. Paro. = Catholics in parochial school; P. Pub. = Protestants in public school; C. Pub. = Catholics in public school.

<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

TABLE 78

## NUMBER OF CHILDREN'S ETHICAL RESPONSE BY SCHOOL

Ques- tions	1				2				3			
	SS	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 7	73	19	36	76	47	27	29	65	26	11	5	36
q. 17	36	4	20	50	89	44	43	96	21	9	7	32
q. 30	97	40	40	95	26	10	10	36	23	7	19	46
q. 23	31	13	11	40	106	43	53	117	9	1	6	19
q. 4	10	2	7	23	116	49	57	122	20	6	6	33
q. 12	39	22	18	37	76	24	44	117	30	11	8	24
q. 8	117	41	53	114	15	9	12	45	14	7	5	18
q. 10	87	44	48	114	18	7	10	42	41	6	12	22
q. 26	33	15	19	63	96	39	49	97	17	2	2	18
q. 6	24	10	20	32	94	37	46	121	28	10	4	23

\*School symbols: SS = St. Stanislaus; SM = St. Mary's;  
IC = Immaculate Conception; R = Roosevelt.

<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

TABLE 79

## NUMBER OF CHILDREN'S ETHICAL RESPONSE BY SOCIAL CLASS

Ques- tions	1			2			3		
	I-III	IV	V	I-III	IV	V	I-III	IV	V
q. 7	22	114	31	23	110	31	9	44	22
q. 17	15	63	26	30	170	64	9	35	21
q. 30	25	158	76	16	49	17	13	60	17
q. 23	11	65	16	6	183	86	37	18	9
q. 4	5	28	7	42	205	85	7	35	19
q. 12	16	76	21	26	151	72	12	40	18
q. 8	38	198	76	7	48	22	9	21	13
q. 10	37	181	63	11	38	26	6	49	22
q. 26	15	89	20	32	156	83	7	22	8
q. 6	8	59	16	41	169	77	4	39	18

<sup>a</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

TABLE 80

## NUMBER OF CHILDREN'S ETHICAL RESPONSE BY EDUCATION OF FATHER

Questions	1				2				3			
	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 7	47	40	89	23	25	30	82	31	14	16	40	6
q. 17	28	19	50	11	46	48	135	41	12	20	26	8
q. 30	47	52	133	34	18	17	35	12	20	18	42	14
q. 23	22	14	44	13	56	67	148	44	7	6	18	3
q. 4	7	6	24	5	62	67	163	48	17	14	24	7
q. 12	20	17	59	19	49	52	125	30	16	18	27	11
q. 8	58	61	159	43	20	15	35	9	7	11	17	8
q. 10	55	54	139	40	18	17	29	12	13	16	43	8
q. 26	20	15	39	14	60	51	139	40	6	21	31	5
q. 6	20	15	39	11	58	51	139	47	8	21	31	2

<sup>a</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.



TABLE 81

## NUMBER OF CHILDREN'S ETHICAL RESPONSE BY FAMILY NATIONALITY

Ques- tions <sup>b</sup>	1				2				3			
	PPO <sup>a</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO
q. 7	103	31	25	30	69	24	38	33	36	6	14	15
q. 17	51	14	13	21	121	43	49	48	36	4	16	9
q. 30	131	38	49	42	35	9	12	22	41	14	17	14
q. 23	50	15	16	11	145	43	54	56	13	3	7	10
q. 4	18	3	8	8	162	51	59	53	28	7	11	17
q. 12	54	17	27	12	115	36	40	51	38	8	11	15
q. 8	162	43	58	49	29	13	13	16	17	5	6	13
q. 10	133	38	53	48	28	12	16	17	47	11	9	13
q. 26	61	22	18	20	126	39	52	48	20	10	.	8
q. 6	42	12	18	10	127	44	55	52	38	5	5	15

<sup>a</sup>Family Nationality symbols: PPO = Polish and Polish-Other; SE = Southern and Eastern Europeans; NSE = Northern, Southern and Eastern Europeans; AAO = American and American-Other.

<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

TABLE 82

## NUMBER OF CHILDREN'S ETHICAL RESPONSE BY AGE

Ques- tions <sup>b</sup>	1			2			3		
	11-12 <sup>a</sup>	13	14-15	11-12	13	14-15	11-12	13	14-15
q. 7	57	90	57	47	78	43	19	32	27
q. 17	27	48	35	78	118	76	19	34	16
q. 30	15	119	78	26	34	22	23	45	27
q. 23	39	39	17	70	149	100	14	11	10
q. 4	12	14	16	89	161	94	23	25	17
q. 12	37	49	30	68	116	77	19	35	19
q. 8	97	134	94	17	43	21	10	22	12
q. 10	78	131	84	20	31	26	26	38	17
q. 26	35	54	41	74	129	78	15	16	8
q. 6	27	34	25	73	140	85	22	26	17

<sup>a</sup>Age in years.

<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

TABLE 83

## NUMBER OF CHILDREN'S ETHICAL RESPONSE BY AGE AND GRADE

Questions <sup>b</sup>	1				2				3			
	11-12 <sup>a</sup>		13		14-15		11-12		13		14-15	
	7th	7th	8th	8th	7th	7th	8th	8th	7th	7th	8th	8th
q. 7	53	58	32	50	45	32	46	40	19	16	16	24
q. 17	25	31	17	30	74	59	59	68	19	16	18	16
q. 30	72	60	59	71	25	22	12	21	21	22	23	22
q. 23	35	16	23	15	68	82	67	91	14	8	3	8
q. 4	10	10	4	11	85	76	85	87	23	20	5	16
q. 12	32	31	18	27	68	62	54	69	18	13	22	17
q. 8	93	66	68	86	15	25	18	16	10	14	8	12
q. 10	75	70	61	78	18	16	15	22	25	20	18	14
q. 26	30	27	27	40	73	68	61	68	15	10	6	6
q. 6	26	20	14	21	68	73	67	79	22	13	13	14

<sup>a</sup>Age in years by grade.

<sup>b</sup>Questions and code numbers for each response:

- q. 7 Keep a dollar too much in change from a large department store.  
1. Agree; 2. Disagree; 3. Uncertain.
- q. 17 Keep a dollar too much in change from a very small store keeper. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 30 Find a wallet with five dollars in it: 1. Try to find the owner if it caused a lot of bother; 2. Try to find the owner if it did not cause too much bother; 3. Try to find the owner if it caused no bother; Keep the money.
- q. 23 Not return borrowed articles of small value. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 4 Not to declare all yearly income for income tax purposes. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 12 Lie to peers. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 8 Make up an excuse to prepare a birthday surprise for mother. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 10 Lie to prevent a grave disaster. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 26 Unfriendliness to unfriendly classmates. 1. Agree; 2. Disagree; 3. Uncertain.
- q. 6 Mercenary friendships. 1. Agree; 2. Disagree; 3. Uncertain.

TABLE 84

NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY REPRESENTED  
IN PERSONS AND LAW BY SCHOOL SYSTEM

Ques- tions <sup>a</sup>	1		2		3		4	
	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.	Paro.	Pub.
q. 28	204	139	62	36	7	1	.	2
q. 29	162	94	76	63	24	13	8	7
q. 27	155	94	105	76	8	8	4	.
q. 21	79	52	161	111	33	15	.	.
q. 22	60	24	194	140	19	14	.	.

<sup>a</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 85

NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY REPRESENTED  
IN PERSONS AND LAW BY RELIGION AND SCHOOL SYSTEM

Ques- tions	1			2			3			4		
	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.
q. 28	198	74	54	61	26	7	7	1	.	.	.	2
q. 29	157	52	36	74	37	18	24	11	2	8	1	6
q. 27	153	48	40	100	47	21	8	6	2	4	.	.
q. 21	77	28	19	157	66	37	32	7	7	.	.	.
q. 22	58	12	9	191	82	49	17	7	5	.	.	.

<sup>a</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 86

NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY REPRESENTED  
IN PERSONS AND LAW BY SCHOOL

Ques- tions	1				2				3				4			
	SS <sup>a</sup>	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 28	115	43	46	139	26	14	22	36	5	.	2	1	.	.	.	2
q. 29	99	29	34	94	30	23	23	63	11	5	8	13	4	.	4	7
q. 27	85	33	37	94	54	23	28	76	4	1	3	8	2	.	2	.
q. 21	46	15	18	52	85	33	43	111	15	9	9	15	.	.	.	.
q. 22	36	10	14	24	101	41	52	140	9	6	4	14	.	.	.	.

<sup>a</sup>School symbols: SS = St. Stanislaus; SM = St. Mary's;  
IC = Immaculate Conception; R = Roosevelt.

<sup>b</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for that person's own good most of the time; Never for that person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 87

NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE  
TO PARENTS, CLERGYMEN, TEACHERS, AND POLICE BY SCHOOL

Rank	St. Stanislaus				St. Mary's				Immaculate Conception				Roosevelt			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	63	71	2	10	24	23	..	4	37	19	1	8	117	35	5	14
2nd	62	27	31	12	18	13	10	4	16	25	6	13	32	71	11	34
3rd	8	27	72	26	5	5	20	15	5	9	31	13	10	20	40	74
Sub- Total	..	..	105	48	..	..	30	23	..	..	38	34	..	..	56	122
4th	6	12	29	86	1	7	16	22	3	7	20	29	3	23	90	27

TABLE 88

NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES  
BY RELIGION AND SCHOOL SYSTEM

Questions	Agree			Disagree			Uncertain		
	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.	C Paro.	P Pub.	C Pub.
q. 2	131	35	35	60	17	16	75	29	11
q. 20	130	54	38	70	30	17	66	17	8
q. 19	96	50	29	103	34	17	67	17	17

q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:



TABLE 89

NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL  
ISSUES BY SCHOOL

Ques- tions	Agree				Disagree				Uncertain			
	SS <sup>a</sup>	SM	IC	R	SS	SM	IC	R	SS	SM	IC	R
q. 2	72	27	35	97	34	12	16	37	40	18	19	43
q. 20	72	24	39	103	34	20	18	48	40	13	13	27
q. 19	58	16	25	84	50	27	30	55	38	14	15	39

<sup>a</sup>School symbols: SS = Stanislaus; SM = St. Mary's;  
IC = Immaculate Conception; R = Roosevelt.

q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

TABLE 90

## NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY BY EDUCATION OF FATHER

Ques- tions	1				2				3				4			
	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 28	61	80	164	42	20	16	42	19	3	1	4	.	2	.	.	.
q. 29	38	54	118	40	32	25	69	12	9	7	14	7	6	.	7	2
q. 27	40	47	119	38	41	33	87	18	4	5	3	4	.	2	1	1
q. 21	31	27	54	15	47	57	127	39	8	3	29	7	.	.	.	.
q. 22	18	11	42	11	56	69	158	46	12	7	10	4	.	.	.	.

\*Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time: Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 91

NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE  
TO PARENTS, CLERGYMEN, TEACHERS, AND POLICE BY SOCIAL CLASS

Rank	Classes I-III				Class IV				Class V			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	25	23	..	5	145	84	4	24	60	37	4	6
2nd	21	16	5	4	73	76	38	40	31	38	11	16
3rd	1	6	22	16	17	43	98	66	8	11	40	36
Sub- Total	..	..	27	25	..	..	140	130	..	..	55	58
4th	1	5	18	21	8	28	85	102	8	11	43	39

TABLE 92

NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS, CLERGYMEN, TEACHERS, AND POLICE BY OCCUPATION OF FATHER

Rank	White Collar				Blue Collar			
	Par- ents	Cler- gymen	Teach- ers	Pol- ice	Par- ents	Cler- gymen	Teach- ers	Pol- ice
1st	39	31	..	9	195	114	8	26
2nd	28	27	10	4	97	106	46	57
3rd	3	9	32	24	24	51	127	100
Sub- Total	..	..	42	37	..	..	181	183
4th	2	7	26	33	11	39	125	128

TABLE 93

NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS,  
CLERGYMEN, TEACHERS, AND POLICE BY EDUCATION OF FATHER

Rank	1-8				9-11				12				13 or more			
	Par- ents	Cler- gymen	Teach- ers	Pol- ice	Par- ents	Cler- gymen	Teach- ers	Pol- ice	Par- ents	Cler- gymen	Teach- ers	Pol- ice	Par- ents	Cler- gymen	Teach- ers	Pol- ice
1st	49	22	3	5	51	24	3	6	110	73	2	19	26	27	..	6
2nd	20	26	11	11	23	28	14	12	63	61	24	32	21	18	7	7
3rd	6	11	24	26	3	15	38	22	12	31	79	55	6	4	22	19
Sub- Total	..	..	38	42	..	..	55	40	..	..	105	106	..	..	29	32
4th	3	9	31	26	2	11	24	40	7	21	73	76	1	6	22	22

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TABLE 94

NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES  
BY EDUCATION OF FATHER

Questions	Agree				Disagree				Uncertain			
	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more	1-8	9-11	12	13 or more
q. 2	44	41	106	36	17	25	42	12	25	21	61	13
q. 20	40	43	114	35	25	27	53	14	21	17	43	12
q. 19	33	41	84	23	32	25	80	22	21	21	46	16

q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

TABLE 95

NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY REPRESENTED IN PERSONS AND  
LAW BY FAMILY NATIONALITY

Ques- tions	1				2				3				4			
	PPO <sup>a</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO
q. 28	159	45	62	58	144	15	15	19	5	1	1	1	.	.	.	.
q. 29	128	31	45	43	53	23	24	27	18	3	9	7	6	4	.	.
q. 27	131	32	43	31	69	27	33	40	5	2	1	6	2	.	1	1
q. 21	71	13	18	20	114	41	53	48	23	7	7	10	.	.	.	.
q. 22	48	9	13	10	144	49	62	59	16	3	3	9	.	.	.	.

<sup>a</sup>Family Nationality symbols: PPO = Polish and Polish-Other;  
SE = Southern and Eastern Europeans; NSE = Northern, Southern and  
Eastern Europeans; AAO = American and American-Other.

<sup>b</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 96

NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS,  
CLERGYMEN, TEACHERS, AND POLICE BY FAMILY NATIONALITY

Rank	Polish and Polish-Other				S. and E. Europeans				N., S. and E. Europeans				Amer. and Amer.-Other			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	99	81	3	18	33	20	..	4	43	24	..	7	48	19	2	6
2nd	69	46	38	24	18	24	5	5	18	26	7	13	19	30	5	16
3rd	16	32	85	43	1	6	22	22	6	8	21	29	4	12	29	24
Sub- Total	..	..	126	85	..	..	27	31	..	..	28	49	..	..	36	46
4th	7	22	51	96	3	3	25	22	1	11	35	16	2	9	34	24



TABLE 97

NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES  
BY FAMILY NATIONALITY

Ques- tions <sup>b</sup>	Agree				Disagree				Uncertain			
	PPO <sup>a</sup>	SE	NSE	AAO	PPO	SE	NSE	AAO	PPO	SE	NSE	AAO
q. 2	109	28	46	37	46	17	14	12	53	16	18	28
q. 20	105	31	47	43	56	21	17	19	47	9	14	16
q. 19	89	20	36	32	69	26	28	25	50	15	14	21

<sup>a</sup>Family Nationality symbols: PPO = Polish and Polish-Other; SE = Southern and Eastern Europeans; NSE = Northern, Southern and Eastern Europeans; AAO = American and American-Other.

- <sup>b</sup>q. 2 Increased housing for the poor;  
q. 20 Abolition of capital punishment;  
q. 19 Racial segregation of Negroes;

TABLE 98

## NUMBER OF CHILDREN'S RESPONSE TOWARD AUTHORITY BY AGE AND GRADE

Ques- tions	1				2				3				4			
	11-12 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th
q. 28	86	80	69	90	30	22	24	21	2	4	1	1	.	.	.	2
q. 29	71	50	58	65	36	45	23	31	8	8	8	11	3	3	4	5
q. 27	67	55	57	61	47	44	34	48	3	6	3	4	1	1	.	.
q. 21	39	37	19	29	62	55	68	75	17	14	7	10	.	.	.	.
q. 22	25	21	16	18	81	78	70	92	12	7	8	4	.	.	.	.

<sup>a</sup>Questions and code numbers for each response:

- q. 28 I think that parents should be obeyed: 1. Always; 2. Most of the time; 3. Half the time; 4. Try to get out of obeying most of the time; Try to get out of obeying always.
- q. 29 I think that teachers should be obeyed: 1. Always; 2. Most of the time; 3. Only if you agree; 4. Only if you can't get out of it; You do not have to obey at all.
- q. 27 A policeman tells a person to do something for the person's own good: 1. Always; 2. Most of the time; 3. Half the time; 4. Not for the person's own good most of the time; Never for the person's own good.
- q. 21 There is nothing wrong with not following all the laws of the city or state: 1. Agree; 2. Disagree; 3. Uncertain.
- q. 22 There is nothing wrong with breaking a school rule now and then: (as q. 21).

TABLE 99

NUMBER OF CHILDREN ACCORDING TO THEIR RANKING OF THE IMPORTANCE OF OBEDIENCE TO PARENTS,  
CLERGYMEN, TEACHERS, AND POLICE BY AGE AND GRADE

Rank	11-12 7th				13 7th				8th				14-15 8th			
	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice	Par- ents	Cler- gymen	Teach- ers	Po- lice
1st	66	40	2	6	55	36	1	10	44	34	2	8	68	31	2	11
2nd	31	42	19	12	29	34	9	15	33	26	14	8	30	32	14	22
3rd	7	16	43	36	5	11	46	25	7	16	23	35	6	18	45	28
Sub- Total	..	..	64	54	..	..	56	50	..	..	39	51	..	..	61	61
4th	3	9	40	51	7	11	31	39	..	7	42	31	3	17	38	38

TABLE 100

NUMBER OF CHILDREN'S RESPONSE TO THREE SOCIAL ISSUES  
BY AGE AND GRADE

Ques- tions <sup>b</sup>	Agree				Disagree				Uncertain			
	11-12 <sup>a</sup> 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th	11-12 7th	13 7th	14-15 8th	14-15 8th
q. 2	61	55	47	58	25	25	23	20	31	26	24	36
q. 20	60	63	50	57	33	24	22	33	25	19	22	24
q. 19	52	40	40	47	31	41	38	42	35	25	16	25

<sup>a</sup>Age in years by grade.

<sup>b</sup>q. 2 Increased housing for the poor:

q. 20 Abolition of capital punishment:

q. 19 Racial segregation of Negroes:

APPROVAL SHEET

The thesis submitted by Bernard Rechlicz has been read and approved by three members of the Department of Sociology.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

12/14/66  
Date

Francis G. Cizon  
Signature of Adviser